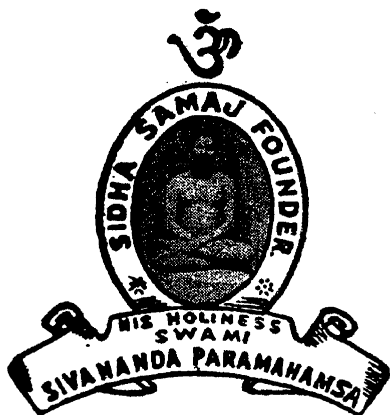
SIDHA VEDAM

By
His Holiness Swami
Sivananda Paramahamsa.

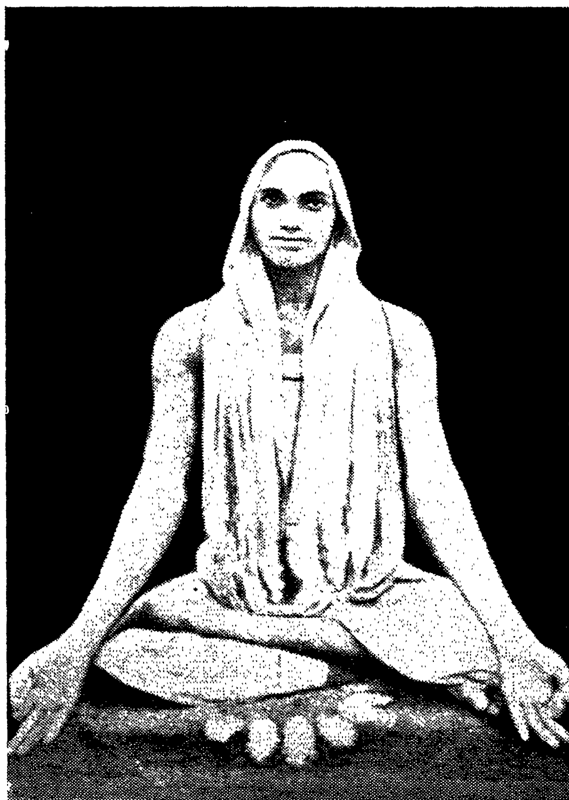


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HIS HOLINESS
Swami Sivananda Paramahamsa.

INTRODUCTION

The purpose of this introduction is to acquaint the reader with a brief account of the author, His Holiness Swami Sivananda Paramahamsa and the context in which this work has come out.

In his early days the Swamiji observe the tortures that people undergo at the time of death and moved by this phenomenon he started thinking. Then, with a firm determination to find out a solution for this, he renounced everything and entered the free world. At the end of a good deal of suffering and self-sacrifice, His Holiness discovered for himself a solution for the suffering and this solution or the method by means of which the death pangs can be avoided is known as"Sidha Vidya". After having attained self-realization by a vigorous practice of this "Vidya" and then harvesting the fruits of it in its fullest measure, the Swamiji, out of dire sympathy for the suffering millions, condescended from his supreme position, which he had adorned by his own efforts, and began to mix with the common people, preaching to them and

initiating them into this noble means of self-realization.

When people, irrespective of caste, creed and position, began to follow him in large numbers, being convinced of the teachings and initiated into the noble path, the necessity for a corporate living was felt and "Sidha Samaj" was founded by His Holiness in the year 1920. It was then enjoined on the members to practice "Sidha Vidya" for 8 hours a day and during the spare time do some simple work which would provide them with the means to meet the meagre necessities of their austere life. Incidentally, certain rules and regulations have also been framed for the conduct of its members, particularly with a view to lead them to the spiritual goal.

The Swamiji, touring all over the country, had delivered numerous courses of lectures and entertained discussions with various learned and intelligent people and the essence of these lectures and discussions have been embodied in the form of a book known as "Sidha Veda" originally written in Malayalam language, and the present version is only a true translation of the revised edition of it. In translating in English, it is to be admitted, that the power of expression and

the suggestiveness in the conversational style of the original work have been affected to some extent, due to the fact that there are no appropriate words in English to convey the exact meanings of certain Sanskrit expressions and that the import in the conversational style of a language is very difficult to translate into any other language, without losing its charm or affecting the fulness of meaning. However, great care has been taken to preserve the original quality of the work.

As already stated, this book contains the exposition of a novel and noble path to attain self-realization. It neither deals with any abstract ideas or ideals nor are the explanations shrouded in any mysterious intellectual manipulation. It only deals with a technique, a method, and therefore it is positive and practical. And this method is explained in simple and unambiguous language with ample similies as illustrations to drive home the meaning to any common man. The practicability of this method, the possibility of the successful conduct of this technique, raises this work to a high pedastal among thousands of spiritual and intellectual dissertations, which discuss the Divine and the method of communion with it. The simplicity and the

practicability of this method can be well discerned from the very core of the method itself. In the multitudinous activities of our struggle for existence, in competing with our neighbours to outshine them in all possible ways, in the keen desire to command the greatest amount of wealth and prestige, we in our everyday life consume our "life force" considerably and in due course, when all the "life force" is expended in this manner, we meet with the final catestrophe, the death. If on the contrary, we preserve this" life force" within ourselves,without allowing it to perish in the manner described above, and then direct it up and down in ourselves and finally unite it at the Bhrumadhya, the place between the two eye-brows,which is the seat of Iswara, the Divine in us, self-realization becomes possible and then we become free from all the horrors of death pangs. The main theme of this work is the exposition of this technique, this novel method of self-realization.

Therefore, it is hoped, that this English translation would serve as a guide to the English speaking brothern, and enable them to comprehend the facts about life and death and to overcome these tragic situations through self-realization by means of the

profound method so graciously expounded and demonstrated by the Swamiji in this work.

S. Raman,
General President,
Sidha Samaj,
BADAGARA.



CONTENTS



Sidha Vedam

"Vande Param Brahma chidatmakam sa
Dwande Gurum Santamumesameesam
Vande Sivananda Gurupraveeram
Vande Sadanyanapi Vandaneeyan."

"I pay my respect to the Paramatma(the Supreme Being), whose form itself is Brahmananda (Eternal Bliss). My salutations to that Great Teacher, whose very form is quietness and who is the lord of the universe as well as the Pathi of Parvathi. I bow my head before the Guru, SIVANANDA. and all other great men.

"Ananda Sukhadhadharam
Akhandananda vigraham
Dayalum Athi Santushtam
Vandeham Mama Satgurum".

" My due respect to the holy and sacred Guru the embodiment of Ananthām, who is extremely kind and interested in the well-being on all."



Sidha Vedam

" Ragadirogan Satatanushaktan
Aseshakaya Prasrutanaseshan.
Outsukya Moharatidan Jaghana
Yo Poorva Vydyaya Namostutasmy.."

" My obeisance to that extra-ordinary physician, who always combets and cures the diseases of Raga (desire), Dvesha (hatred), etc., which pervade the entire body and constantly create the evil qualities of Sneha (attachment), Moha (illusion) etc. "



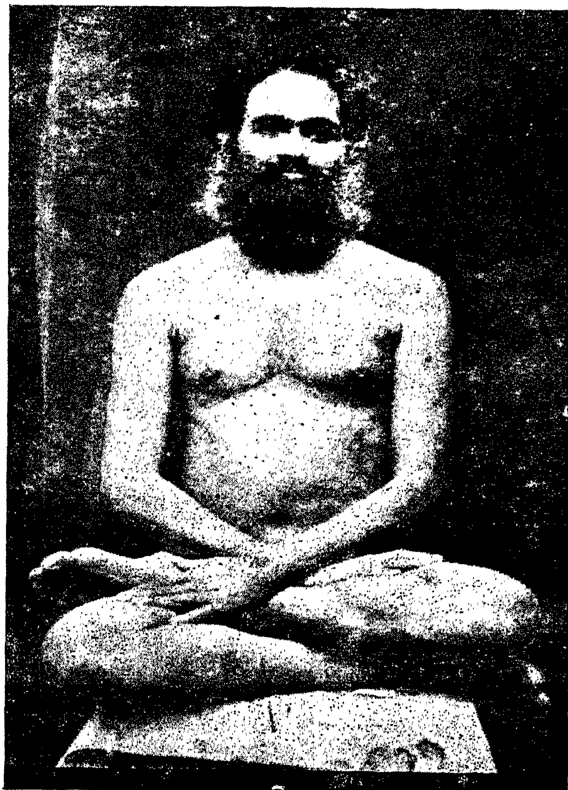
Sidha Vedam

CHAPTER 1

ISWARA THATVA

or

Atma Thatva



HIS HOLINESS

Swami Sivananda Paramahamsa.



CHAPTER 1

Disciple:—Oh! Good Teacher, I earnestly pray that I may be shown a way to get out of the ocean of Maya in which I am lost, perplexed being tossed here and there.

Teacher:—O beloved disciple! where do you want me to take you to, from the ocean of Maya?

Dis :—To the Almighty God.

Tea :—What do you understand by the term God?

Dis :—God is understood to be Brahma, Vishnu and Siva, the Creator, preserver and the Destroyer of the Universe. They are worshipped in a number of ways in various temples by people in the form of images and idols. I also have got a similar notion.

Tea :—Whatever may be your notion, do you believe in the omnipresence of God or not?

Dis :—Yes. My firm belief is that God is omnipresent.

Tea :—Then could an omnipresent God have Nama and Rupa? (Name and form).

Dis :—When Nama and Rupa are ascribed, the omnipresent nature of God is taken away. Hence, it must be, that God has no Nama and Rupa.

Tea :—You say, that God is omnipresent, without Nama and Rupa. So, do you believe that God is within us or do you not believe so ?

Dis :—As God is omnipresent, we must believe that he is also within us.

Tea :—Forgetting the God within us, when we say that God is only Brahma, God is only Vishnu, God is only Mahesa or God is in the temple image, and so on, are we to be considered as following the religion of God, or are we to be considered as not following the religion of God?

Dis :—Since God is everywhere, we cannot say we are not following the religion of God, in whatever form we may worship Him.

Tea :—But for this Divine energy within us, will we be able to hear, see, know or speak ?

Dis :—No.

Tea :—I shall point out an instance. If some one passes away his body becomes dead. Can that dead body see anything or hear anything or know anything or speak anything or move anywhere ?

Dis :—No.

Tea :—Why not ?

Dis :—Because there is no divine energy in it.

Tea :—So if we don't have the divine energy in us we don't have anything—not even the world.

The cause of our seeing and knowing things is this divine energy. It is on account of this Divine energy that we know about all these. Therefore we have to believe that God alone knows all these. We fail to recognise the Divinity within ourselves and start assuming that He is Brahma; He is Vishnu; He is Mehesa and that he is in temples and so many other things. Then how can we be called the followers of the religion of God?

Dis :—If we consider all these, we will be atheists.

Tea :—Whosoever conserves and stores the Divine Energy in him, he alone is the true follower of the religion of God.

Dis :—O, Teacher! What is the method of storing the outflowing divine energy within ourselves? Kindly put me in the way.

Tea :—Whom do you think is competent to put you in the way?

Dis :—He is the Guru? (The teacher).

Tea :—What do you mean by Guru?

Dis :—Guru is God. That is my belief.

Tea :—Guru can never be God, for you yourself say that God is without Nama and Rupa and is everywhere. Is such an entity Bhinna or Ahbinna? (Different or Not--different).

Dis :—It is Abhinna (Not--different).

Tea :—Such an entity cannot happen to be our

Guru. When we speak of a Guru we speak of something external. If it is external it is altogether different from us. When Guru becomes so foreign, can God be called a Guru? Moreover, when the Divine energy is gone from us, we become mere dead bodies. If we consider this energy of God as Guru and locate the same outside us, do we not become dead bodies? Thus how can God become your Guru?

Dis :—If we look at the question in this manner, God cannot become the Guru.

Tea :— Besides, as an illustration to prove that God is not Guru, let me ask you whether you believe in the existence of God or not?

Dis :—I believe that He exists.

Tea :—Then, is the existence of that God casual or permanent?

Dis :—He exists always.

Tea :—When you sleep does He exist or not?

Dis :—Yes.

Tea :—During that sleep can you know, if your Guru were to come near you?

Dis :—I cannot.

Tea :—Why not? Even when you are sleeping, there is God. Can you tell me then the reason why you are not able to know that at that time?

Dis :—That I am not able to say.

Tea :—The reason is this. God has two aspects. They are the Sakalathwam, (the attribution of having all the qualities) and the Nishkalatwam (the attribution of having no qualities). God in his Sakalathwam aspect becomes Saguna (one with qualities) and functions in Srishti (creation) Sthithi (preservation) and Samhara (annihilation) developing Vikaras (volitions) of Raga (love) and Dwesha (hatred).

In his *Nishkalathwam* aspect he becomes Nirguna(without any qualities) and ceases the function of creation, preservation and annihilation, extinguishing all Vikaras of Raga and Dwesha. All these states happen from within us only. A lifeless body is not subjected to these states. That is because there is no divine power in a dead body. It is only when we have Divine power in us we have these states. Nishkalathwam is attained when all the Divine energy within is not allowed to flow out, but allowed to get absorbed within ourselves. In our sleep we are Nishkala. We have life then. The Jeeva (life) then is the pure untrammalled Athman (Soul). For example, take the case of a hard hearted, cruel and murderous person. While he is asleep, he has life. At that time his life has no blemish; and his Jeeva becomes

Nishkala. This state of life is Siva. This is what is meant by the expression "Jeeva Sivoha"(I am the Jeeva and Siva). Life manifested in Jeeva. When life is not manifested, but is kept latent, it is Siva. This is the reason for calling it "JEEVA SIVOHAM". Siva is the Iswara. It is this Iswara who becomes Nishkala. When he becomes Nishkala, he also becomes Nirguna. The word Nirguna indicates that he is without Gunas (qualities or attributes). The Gunas are Sathwa, Rajas, and Tamas. The absence of all these three Gunas is the state of being Nirguna. This state is without Vikara (volition), without Moha (desire), without Raga (love) and without Dwesha (hatred). This state is the sleeping state. Then the divine power within us is centered within ourselves. That is how it becomes Nirguna aud Nishkala (without attributes or qualities) and NIRVIKARI (without Volitions). When we wake up from sleep and the life begins to flow out, we get the state of SAKALATHWAM. Sakalathwam is with Kalankam (blemishes). This is the state when Vikara (volitions) and Saguna (qualities or attributes) set in. Sagunam means the possession of the above

mentioned three qualities. When these three qualities set in, there is creation, preservation and annihilation. All these happen from within ourselves. If there is no self like this, there is nothing of these sorts. So it is the self that becomes Sakalam, Nishkalam, Sagunam, Nirgunam, Nirvikara, and Vikara. So the self is itself God. While in a state of sleep, the self, that is the divinity in us, is at perfect peace and bliss, with no other function whatsoever. That is the reason why, while asleep, when the Guru had come near, you were not able to know the same. Now, when did you get the idea, that the Guru had come near you?

Dis :—When I woke up.

Tea :—When you woke up, from where did you have this idea?

Dis :—From within myself.

Tea :—That means where from? When you were sleeping, were you not there? Then, had you the idea? When you woke up, how does the idea start?

Dis :—When I woke up I got Vikaras (Volitions), and from Vikaras it originated.

Tea :—From where did the Vikaras originate?

Dis :—From Jiva (life).

Tea :—How did it arise from Jeeva? Did you not

have Jeeva when you were sleeping? Did you then have the Vikaras? Now, what is it exactly that you had when you woke up?

Dis :— When I woke up, I had a SANKALPA (idea).

Tea :—From where did you get this Sankalpa ?

Dis :—From the mind.

Tea :—If you don t have that mind, can there be anything?

Dis :— No.

Tea :—Then, from where did you have the conception of Guru (master)?

Dis :—From the mind.

Tea :—Then who is Guru?

Dis :— The MIND.

Tea :—He who has got the power of originating and diffusing is a preceptor, he is a teacher. For example, a temple is built and dedicated to a particular deity. The person who has the power of conceiving and originating the idea of the deity can only best dedicate. Such a person is the PRIEST or PUROHIT or THANTHRI of the temple. In the same manner, who is it that generates and gives us the idea of this world?

Dis :—The mind.

Tea :—Who then, has the SANKALPA SAKTI (power of conceiving and originating things)?

Dis :—The mind has it.

Tea :—Who then is the Guru?

Dis :—The mind.

Tea :—How many Gurus (teachers) do you think we have?

Dis :—Only one.

Tea :—That will never happen. For each and every person his own mind is his Guru. There is no other Guru. Therefore there is no such thing as Guru or disciple. Because if there is no mind there is nothing else left. All originate from the mind. That is why it is said that mind is Guru. Not only that: Did singular entity originate from a duality or plurality of aspects? What is your belief?

Dis :—The popular notion is that the conception of duality arises out of conception of one. I also have understood this topic in this manner.

Tea :—That is wrong. You cannot have a dual conception from one. On the other hand, the conception of one arises from that of two. The reason is this. If you want to conceive of a thing you must know its beginning and end. It is only then that you can determine the thing. If you cannot know the beginning and end, you cannot determine that thing. While determining a thing, there is a beginning for it. When it has a beginning it must

have a base on which it could stand. If it has no base, it cannot exist. If there should be any end, there must be void beyond it, and it is this void that distinguishes the end. Therefore, for any object to exist there must be something at the bottom to rest upon and a void at the top to distinguish the end. Like this we arrive at a duality of conception. It is in this duality of conception that the unitory conception exists. Moreover, if you don't have a conception of the Akasa (Heaven) and Earth, could there be any object?

Dis :—No.

Tea :—Thus we get a conception of all things only from duality. Take for instance a seed. The vital core is not seen. Because core has neither beginning nor end and it is embedded in it. But if it should sprout up, what should happen to the seed?

Dis :—The outer cover of the seed should split up into two.

Tea :—From where did this one originate?

Dis :—From a duality of conception.

Tea :—Besides this, our origin is from two. Male by himself or female by herself cannot bring forth any children. They must come together. Then only there will be off-springs. So, we also come out of a duality. Now,

where do you think the idea of "one" comes from?

Dis :—From the conception of duality.

Tea :—If you don't have the conception of duality, what will be the position?

Dis :—Nothingness.

Tea :—It is about this nothingness that you speak of as Adwaitham. Adhwaitham means Dwaitha Rahitham (annihilation of duality). That means without two. But from where did this conception of duality or plurality originate? It originated from the self itself. When the energy of the self vibrated, the dual conception arose. The self is the AKSHARAM. Aksharam means Kshararahitham (i.e. the imperishable). Because all that we see, hear and know, in short, all that has a beginning and an end are perishable. That which has neither beginning nor end is imperishable. That substance is ISWARA (God). From this Iswara, which is the self without beginning and end and which is Aksharam (eternal) the void called Akasa originated. In that Akasa, the self vibrates as energy and from this vibration all states of existance come into being. When the self begins to vibrate through Akasa, then begins the dual

conception. This vibration is known as Brahmam and Maya.

Dis :—O! Teacher! You said that it is from the eternal principle that the two states Brahmam and Maya originated. Pray tell me more about them. I am desirous of knowing all these.

Tea :—When the eternal which is without beginning and end becomes Akasa, then you get the conception of Upari (the higher self) and Kizh (the lower self). The higher self is BRAHMAM and lower self is MAYA. It is from Maya that things originate. Whatever we know, hear and see all are in the Maya. If there is no Maya, there is no state of being. If there is no Maya, even the conception of Brahmam is impossible. Because, the self which is Brahmam is vibrated. It is that vibration that is called Maya. It is only when Maya the Sakthi (energy) harmonises and merges with the self that we come to nothingness. At this stage there is not even the Brahmam. When the self began to vibrate the idea of Brahmam also come. This is only a Bramam (mental illusion). When this illusion caused by the vibration of the self subsides in the self, then all notions of beginning and end, sound and sight, come to an end, and

we attain the state of nothingness which is ANAND (beatitude). In this state of beatitude, the notion of BRAHMAM becomes extinct. It is from Maya all this earthly notions of sound and other Avastha (phenomena) originated. The meaning of Maya is, "that is that which is not". Maya is not the characharams (animate and inanimate beings) that we see around us. The world speaks of these animate and inanimate beings as Maya. That is not correct. All these only exist in Maya'. Maya is the base for all these things. If there is no Maya all these things do not exist. It is like this. See this lamp. We make this. We place it here. We clean it. We take it away and do so many things. To do all these the fundamental thing that is necessary is earth. If there is no earth, we can neither make this, nor place this here, nor take this part away, nor clean the same, nor do any other thing with it. But we cannot call this lamp earth. The earth is called earth and the lamp is called lamp. But in order to do all the above things the earth was the essential base. Like this, to enable anything to originate, or to be originated or made, or destroy or to be destroyed,, or seen or heard or known

the essential thing is Maya. If there is no Maya all the above states cannot exist. Hence all these so called animate and inanimate beings only exist in Maya. Their base is Maya. All that we see around is not Maya. Maya is that which becomes non-existing. That is Nitya (everlasting). That everlasting reality is knowledge. That knowledge is enlightenment. This enlightenment is Bodham (realisation) and that realisation is called Vidhya (supreme knowledge). That supreme knowledge is Akshara. That Akshara is the real self. Maya is the negation of all that is the real, the eternal, the all knowing and the real self. This Maya is all that is unreal, transient and ignorant. Now have we knowledge or not?

Dis :—We have knowledge.

Tea :—Can you say what that knowledge is?

Dis :—No. I cannot.

Tea :—Now all these states of existence such as we see, hear and know are reflections and echoes of the real self, the all-knowing within us. If we don't have this knowing principle within us, we will not be able to know, see or hear any of these things. For instance somebody dies. It becomes a corpse. Can the dead body know anything,

see anything or hear anything?

Dis :—No.

Tea :—Why not?

Dis :—Because he is dead.

Tea :—When he is dead what is it that he did not have?

Dis :—The knowing capacity.

Tea :—Why did he not have that?

Dis :—Because he did not have life.

Tea :—How did you determine that there was no life?

Dis :—Because there was no movement or animation.

Tea :—When a person sleeps, has he any movement or animation?

Dis :—No.

Tea :—Then do you say he is dead?

Dis :—No.

Tea :—Why not?

Dis :—Because that person has life.

Tea :—How do you determine that that person has life?

Dis :—Because he is breathing in and out.

Tea :—So hòw do you decide if a person is dead?

Dis :--By want of breathing.

Tea :—So, when breath, the energy of life, is in us alone we have knowledge. When the breath goes out we don't have any knowledge.

For example, a person is in his last moments. He gasps for breath and while life still lingers below his "Brhumadhya" (middle of the brows) he makes certain gestures with his eyes and face. All other limbs have no movements. When that life breath escapes that corpse has no movement or gesture and becomes like a log of wood which can be rolled about and can be burnt in fire. Then there is no knowledge. What is the reason for that?

Dis :—Because he has no life breath.

Tea :—Now, when a person sleeps, does the breath flow in and out?

Dis :—yes.

Tea :—Suppose we roll him on his body and call him?

Dis :—He will know.

Tea :—What is the reason?

Dis :—Because the breath flows in and out in him.

Tea :—Does the breath flow in and out in a dead-body?

Dis :—No.

Tea :—Does that dead body know, if it is rolled and called or if it is placed in fire?

Dis :—No.

Tea :—Why not?

Dis :—There is no breath flowing in and out in that.

Tea :—So what is the thing that is the knowing factor ?

Dis :—The breath, the energy of life.

Tea :—Besides, you thought over a matter a few days back. You forgot all about it, When you want to recollect it, what should you do?

Dis :—I must think about it.

Tea :—When you are recollecting it, does your breath get out or does it get concentrated within you ?

Dis :—It does not go out but gets concentrated in me.

Tea :—When you are immersed in such deep thoughts, do you recognise a person if he were to come in front of you ?

Dis :—No.

Tea :—Why is it so ?

Dis :—That is due to my thoughts which at that time, instead of wandering elsewhere were concentrated within me.

Tea :—But when you are conversing with a person on a certain topic, if a person goes in front of you do you see him and recognise him ?

Dis :—Yes.

Tea :—What was the reason ? Were you not thinking on the topic of conversation ?

Dis :—Yes. But my mind was spread outside. In

Samirana is that which is in union with Brahma Ranthra. That is the one which is in contact with Brahma Ranthram. Brahmam is the everlasting entity. " Iranam " is that state where the flow is in union with that reality. This kind of internal flow is Samirana. Instead of this kind, the kind of flow which is external is Vayu. Thus it could be seen when the energy of the self concentrates within ourselves, there is no other states of existence, and that all states of existence originate with the vibration and flow of the self outside. But it is only when this vibration is concentrated inside us, we become alert and we are able to think and recollect. This intellectual and mental alertness is from self luminosity. This light (prakasam) is from Agni (fire). Agni originates from Vayu. Then, when the life energy which is Agni, Vayu, Prakasam and Arivu gets controlled within itself, we get alertness. Then, what is the supreme knowledge (Arivu)?

Dis :—It is Jeevasakthi (the energy of life).

Tea :—When this Sakthi which is the supreme knowledge vibrates and flows out as Vayu it is called Maya. That is why Maya is defined as " that is that which is not ".

Here that positive substance which becomes naught is the Supreme knowledge. That knowledge which escapes as Vayu is called Maya. That is why it is said that Maya is of the self and that it originates from within. What do you think this self means?

Dis :—Self means ourselves.

Tea :—So wherefrom does this "Maya" originate?

Dis :—From ourselves

Tea :—So, Maya has originated in this way After this, mind has been created. That mind is Guru.



CHAPTER 2

GURU THATHVA.

CHAPTER 2

DISCIPLE :—Oh Teacher ! You have commented before that the whole world is our own mind and that mind is Guru. If so does not the world itself become our Guru ?

Tea :—Yes. But it is not exactly as you have understood it to be. It is like this : on account of the " Maya " described in the previous chapter you get at two different conceptions of Guru. The first is Karana (cause); the second is Karya (effect). In this way only when these two states unite can the world exist. Therefore we must know what Karana is and what Karya is. Then Karya means anything that comes through or can be got through experience or consequence. In which manner it comes or what way it is got and the effort we put to, all from the Karana.

Dis :—Swami ! can there be these two states, if there is no world ?

Tea :—Do you know in what state the thing called the world exists ?

Dis :—No .

Tea :—The world exists in three states.They are :- Hearing , seeing , knowing . There is nothing else besides these. Is there a state called the world beyond hearing , seeing and knowing ?

Dis :—No .

Tea :—Therefore , these three states constitute the world . What these three states are to us ? Karana or Karya ?

Dis :—It is Karya .

Tea :—Then what is the world ?

Dis :—It is Karya .

Tea :—Then what do we require to hear , or to see or to know the world ?

Dis :—We must have mind .

Tea :—If there is no mind , is it possible to hear or to see or to know anything ?

Dis :—Not possible .

Tea :—Therefore , what is the reason for hearing, seeing and knowing all these things ?

Dis :—Mind .

Tea :—So the mind is Karana and all the other things are Karya . It is like this:- You want urgently ten rupees . You don't have it with you for the time being . You know your friend has it . If you should get the required

amount from him, what should you do?

Dis :—I must ask him.

Tea :—When you asked him, you got it. When you got it, is it Karya or Karana?

Dis :--It is Karya.

Tea :—What is it's Karana?

Dis :—The request.

Tea :—So the things that we desire is the Karya and the endeavour to fulfil the desire is the Karana. So what is the endeavour here?

Dis :—The request.

Tea :—Where did this request come from?

Dis :—From the mind.

Tea :—So what is the Karana (cause)?

Dis :—Mind.

Tea :—So Karana (cause) is our mind and Karya (effect) is the world. World is that which contains all the beings. That is from Brahma downwards to the ant. In that case you are already aware of the existence of a person called Brahma. Brahma himself gives you an Upadesam (spiritual guidence). If you don't follow up that Upadesam, will you get any benefit out of it?

Dis :—No.

Tea :—Suppose an ant gives you an Upadesam. If don't follow it up will you get any benefit?

Dis :—No.

Tea :—Suppose if you do, what Brahma asked you to do, what will you get?

Dis :—I will get the benefit.

Tea :—If you do what the ant told you, what will you get?

Dis :—In this case also, I will get the benefit.

Tea :—So, can you differentiate Brahma from an ant?

Dis :—No.

Tea :—It is because, if you do not act, thinking that the Upadesh has been given by the great being, the creator Brahma himself, you will not get the benefit. If you act, thinking that the Upadesh has been given by a small insignificant being, the ant, still you will not be without the benifit. That is why it is said that there is no difference between Brahma and the ant. But where from do we get the benefit?

Dis :—From our endeavours.

Tea :—From where does the endeavour come?

Dis :—From the mind.

Tea :—If you don't have a mind like that, could you have a Brahma or an ant or even this world?

Dis :—No.

Tea :—So, in order to redeem ourselves from the bonds of this universe, the mind is the

supreme guide. That is why it is said that there is no such thing as Guru-sishya relationship. Our mind is our own Guru. Where can you locate this Guru in you?

Dis :—In my Hridaya (heart).

Tea :—Show me your heart?

Dis :—Here inside my chest near the deppression between the two breasts.

Tea :—That can never be. You can never call it Hridaya. Is not the Hridaya, the seat of the mind?

Dis :—Yes.

Tea :—Then, if there is no mind can there be any being?

Dis :—No.

Tea :—Then has an infant born today mind or not?

Dis :—Yes.

Tea :—Does it not cry and suck milk?

Dis :—Yes.

Tea :—Does that baby cry or suck milk when it sleeps?

Dis :—No.

Tea :—Why?

Dis :—When it has no activity.

Tea :—Why? what is then absent in it?

Dis :—Then there is nothing.

Tea :—How can we say that there is nothing? If

we say there is nothing in it, does it not become a corpse. Therefore what is there in it?

Dis :—There is Jeeva in it.

Tea :—Then when Jeeva is alone present can seeing hearing and knowing be possible?

Dis :—No

Tea :—Can Jeeva hear see or know?

Dis :—No.

Tea :—Then for hearing or seeing or knowing what should be present?

Tea :—Mind.

Tea :—If there is no mind, can seeing or hearing or knowing be possible?

Dis :—Not possible.

Tea :—Then, was mind present during sleep?

Dis :—Yes. But it was under control.

Tea :—Where was it?

Dis :—It was kept controlled within it.

Tea :—For that, what should be present?

Dis :—Jeeva.

Tea :—Whithout jeeva, can there be mind?

Dis :—No.

Tea :—Then where from mind comes?

Dis :—From Jeeva.

Tea :—Then during sleep, mind got absented in jeeva and lost itself. It is like this : Supposing a little salt is put into vessel with water,

what is it that happens?

Dis :—The salt gets dissolved and lost in the water.

Tea :—In the same way our mind during our sleep gets absorbed in jeeva and becomes nothing but jeevarupa. Then to find out how mind lost itself in jeeva we have to find out how salt lost itself in water. For this we have to find out where salt has been produced. Now tell me where has salt been produced?

Dis :--Salt comes from water.

Tea :—Then what is the original form of salt?

Dis :—It was in liquid form.

Tea :—Then, salt has been produced from water and that is why the original form of salt is liquid. The salt which has come from water when joins water, does not take any new form. In the same way mind has come from jeeva. That mind, when entered jeeva, got absorbed. It has no other state, other than the state of jeeva. That is why during sleep nothing is seen or heard or known. Then, when the baby wakes up from sleep does it not cry or suck milk?

Dis :—Yes.

Tea :—Then if there is no mind is it possible to cry or to suck milk?

Dis :—No.

Tea :—It cries and sucks milk. But can it know how milk is produced or where from it was getting it?

Dis :—Not possible.

Tea :—What is the reason for that?

Dis :—Because it is incapable.

Tea :—It is wrong to say that it is incapable. Because if it is incapable it cannot cry or suck milk. Therefore where does thinking. come from?

Dis :—From mind.

Tea :—What do we require for thinking?

Dis :—We must have mind.

Tea :—Even if we have mind, it is not possible to think. Because, has not that baby got mind when it cries and suck milk? Then can it think?

Dis :—No.

Tea :—What is the reason for that? What is it that is generally spoken of as lacking in babies?

Dis :—We say that babies have no "Budhi" (intelligence).

Tea :—If there is no intelligences can thinking be possible?

Dis :—Not possible.

Tea :—Then, what must we have for thinking?

Dis :—We must have intelligence.

Tea :—Then it is intelligence that thinks. That intelligence thinks about several subjects. Where are these subjects stored?

Dis :—In the mind.

Tea :—Then, the mind is the place where several subjects for thought are stored. Intelligence reaches that place called mind and starts thinking. When you start thinking about a subject, in which direction do your thinking and seeing go?

Dis :—Upwards.

Tea :—Where from do you think?

Dis :—In the mind.

Tea :—If the mind is located below, namely, below the breasts, why should thinking go upwards? Should we not search for it in the depression between the breasts?

Dis :—Yes. We should have searched for it in the depression in the chest.

Tea :—Do we do that?

Dis :—No.

Tea :—Supposing you placed a thing in the northern room of the house we see here and in order to take it back, if you make a search in the southern room can you get it back?

Dis :—No.

Tea :—What is the reason?

Dis :—Because it was not searched where it

was placed.

Tea:—So instead of at the proper place, if you search elsewhere, will you get at the required thing?

Dis :—No.

Tea:—In the same way where is the seat of thinking in us?

Dis :—In the mind.

Tea:—Therefore, the subjects for our thoughts have been placed in mind. That is why it is said that the place of mind is in Brhu-Madhyam. Brhu are the two eye brows. The middle place between the two eye brows is called Brhu-Madhyam. That is the place of mind. That place is called Hridaya. If Hridaya should be in the depression in the chest as pointed out by you, is there any contrivance for opening or closing it?

Dis :—No.

Tea:—If there is no Hridaya, can we have light or sight?

Dis :—No.

Tea:—Then where does light come from?

Dis :—From Hridaya.

Tea:—Have you seen a blind man?

Dis :—Yes.

Tea:—Can a blind man see anything or have light?

Dis :—There is no light and he cannot see

anything .

Tea :—Why ? Are his eyes blind or his Hridaya blind ?

Dis :—His eyes are blind .

Tea :—If Hridaya is in the place you mentioned, is there any light or sight from there ?

Dis :—No .

Tea :—Why ?

Dis :—Because the eyes are blind .

Tea :—Are your eyes blind now ?

Dis :—No .

Tea :—Have you no light now ? Can't yon see these things ?

Dis :—I have light and I can see .

Tea :—Then , when you close your eyes , is there light in your eyes and can you see anything ?

Dis :—No .

Tea :—Why is that ?

Dis :—Because the eyes are closed .

Tea :—What happens if the eyes are closed ?

Dis :—It results in darkness .

Tea :—Why ? Did you close your eyes or close your Hridaya ?

Dis :—I closed my eyes .

Tea :—If as you said that Hridaya was in the deppression in the chest , why has it become impossible to have no light there ? and why has it become impossible to see from there ?

Dis :—Because the eyes have been closed.

Tea :—Supposing you open your eyes ?

Dis :—Light comes.

Tea :--From where does that light come ?

Dis :—From upwards.

Tea :—Then in whatever way we may consider, we find that light comes from above only and never from below. Besides, what happens to us at night ?

Dis :—Darkness results.

Tea :—During day time what happens ?

Dis :—Light results.

Tea :—From where does light come ?

Dis :—From Akasa.

Tea :—Is Akasa above or below ?

Dis :—Above.

Tea :—Therefore, in whatever way we may consider, light comes from above and not from below. Besides, when a lamp is lighted, from which side of the lamp does light come ?

Dis :—From above.

Tea :—What is that is required to get light from that ?

Dis :—We require Agni.

Tea :—If there is no Agni will there be light ?

Dis :—No.

Tea :—Then, where from does light originate ?

Dis :—From Agni .

Tea :—If there is no light , can we say there shall be no Agni ?

Dis :—No .

Tea :—Then , even if there is no light , there will be Agni . If there is no Agni there will be no light . Therefore , light comes from Agni . Is that Agni in us or not ?

Dis :—Yes . We have .

Tea :—Where is Agni in us ?

Dis :—Agni is in our belly .

Tea :—What is the use of Agni in our belly ?

Dis :—It digests whatever we have eaten .

Tea :—Then is there any person in this world whose food has been completely digested so far ?

Dis :—Yes .

Tea :—Never. Because , whatever we take as food are chewed and masticated in the mouth just as spices are ground on the grind stone, and are swallowed only to be evacuated in the form we have chewed and masticated. The stools do not look as though they are digested . Besides , if we have swallowed any solid portion of our foodstuff unmasticated, in what form is it evacuated ?

Dis :—In the same form they are evacuated .

Tea :—Why so ?. Is there no Agni in the belly ?

Should the substances thrown into that Agni be digested? Besides, if any substance is thrown into Agni, does it not get charred? Instead of that, is it not evacuated in the same condition it was swallowed?

Dis :—Yes.

Tea :—Why is that so? Supposing we prepare a pit of Agni and threw many things in it, what will happen to them?

Dis :—They get burnt and destroyed.

Tea :—What happens when they are destroyed?

Dis :—They become ashes.

Tea :—You said that we have Agni in our belly. Then has not all that we swallowed up to this day fallen in this Agni? Should not all those things have got burnt and become ashes? Has anybody up till today evacuated ashes from his bowels?

Dis :—No.

Tea :—Besides, if somebody comes here and burns all the stinking filth around us then what happens to them?

Dis :—They become ashes.

Tea :—Have the ashes any smell?

Dis :—No.

Tea :—Therefore it means that whatever filthy things are thrown into Agni, get purified. This is the character of Agni. Then when

we eat fragrant substances, and when they are evacuated after passing though the Agni in our belly, in what state are they evacuated?

Dis :—It is evacuated with stinch and we have to close our nostrils.

Tea :—Why? Is this the character of Agni? When anything that is stinking is thrown into Agni, it is purified and its smell is also lost. Besides, when we put into Agni in our belly, things that are pure and fragrant, they get evacuated in the dirtiest condition. Therefore there is no Agni in our belly. Besides when we evacuate, do we not see in our stools worms?

Dis :—Yes, we see.

Tea :—Then, if there is Agni in our belly, can there be worms? Can worms come out of Agni?

Dis :—No.

Tea :—Besides it is not possible for the beings of this world to live without food. We prepare manure for our trees and plants. We dig a pit and throw rubbish into it. If they remain as rubbish, can they become manure?

Dis :—No.

Tea :—When this pit is closed and allowed to remain like that for some days, then the rubbish get putrified and ultimately

becomes manure. They are taken out and used as manure for trees and plants. In the same way for us also, to enable us to live, we require food as manure, we make use of our belly as the manure pit. In our manure pit we keep several things. They also get putrified. If they do not get putrified it is called indigestion. Indigestion means want of digestion. Digestion means getting putrified. In that way if the substances we eat do not get putrified we get many diseases. Therefore as said before our belly is a manure pit. Besides, when we take out the manure intended for the trees and plants we see various worms and insects. How were they created? Did we put them inside it?

Dis :—No.

Tea :—Then, from the manure pit a vapour is created due to heat and this vapour is called "Swetham" (sweat). This sweat is Suklam (semen). This suklam had its origin in Agni. So there was heat in the pit. That is why suklam is described as Agniswarupam. This suklam is Brahmam. Srishti is through Brahmam. If Brahmam is absent there is no srishti. That is why it is described as "Brahmandakataham swedajothbhavam". That is, the world we see has been created

out of sweat. It is like this. The sewat that is produced in the pit mixes with the "Kara" (the juice) of the substances put in it. That Kara is blood. That blood is called Sronitham. And this sronitham (the blood) and Sweda (the semon) when get mixed Vayu is involved in it and thus Jeeva is produced. This is how Jeevas like the germs and insects are created. In the same way germs and insects are also created in our manure pit, namely, our belly. Therefore it is clear from the above that there is no Agni in our belly. Besides, does not the vegetation in the world gets dried up ?

Dis :—Yes.

Tea :—What is the reason for that ?

Dis :—Sunshine.

Tea :—From where does sunshine come ?

Dis :—From the sun.

Tea :—Where is the sun ?

Dis :—He is in the Akasa

Tea :—Where is Akasa ?

Dis :—It is above.

Tea :—In which part of the world ?

Dis :— At a great height and distance.

Tea :—Therefore the Sun which is at a great height and distance from the earth is shedding its rays all over uniformly. Is not the

sunshine from this distant Sun able to dry up the vegetation on the earth ? In the same way , there is Sun in us also . That Sun is called Prana . That Sun, the Agni , is in our Brhu-Madhya . Prana's rays are spread all over our body just as the Sun's rays are spread all over the world. Just as the Sun's rays dry up the vegetation on the earth , the Sun in our Brhu-Madhya is able to purify the substance in our manure pit , the belly and evacuate the unwanted things . Therefore the Sun which is Prana which is Agni is in our Brhu-Madhya . It is that place that is called Hridaya . Not only that , Hridaya is in Akasa . Do you know where Akasa is ?

Dis :—Akasa is up above our head .

Tea :—That cannot be the Akasa . If that is the Akasa , Hridaya must also be there . If the Hridaya is elsewhere, can there be Prakasa in us ?

Dis :—No .

Tea :—If the Hridaya is in the chest , even the dead body must have a glow , because its Hridaya and Akasa are still there . But why does it not have this glow ?

Dis :— Becaue the body is dead .

Tea :—What was it that the body lost by death ?

Dis :—Jeeva (the life).

Tea :—If you don't have Jeeva, is there any prakasa ?

Dis :—No.

Tea :—So, what was this prakasa?

Dis :—Jeeva.

Tea :—When life, the Jeeva, within us, gets destroyed from within, the Prakasa, the glow of life, is then extinguished. So, where from was the Prakasa shining ?

Dis :—From within us.

Tea :—Which part of us ?

Dis :—The upper part of us.

Tea :—Therefore Akasa is in the upper regions in us. But this Akasa which is extremely bright, cannot be seen. Now say, from where do we have Prakasa ?

Dis :—In the skies above from the sun.

Tea :—It is not so. When a man is dead there were the external skies and the so called Sun. But that dead body was without any glow of life, in other words, without any Prakasa. Even in the case of a person sleeping in the midday, does the so called Sun kindle any glow in him ?

Dis :—No.

Tea :—Why is it so ? Where are the skies and the Sun you mentioned ? Why does he not have Prakasa ?

Dis :—Because he is sleeping.
Tea :—When does he begin to have Prakasa ?
Dis :—When he wakes up.
Tea :—Then from where does he get it ?
Dis :—From within his own self.
Tea :—From which part of his self ?
Dis :—From the Akasa in him.
Tea :—What is this Akasa ?
Dis :—The upper region of each individual.
Tea :—What is that ?
Dis :—Siras (head).
Tea :—So where from do we get the most of our Prakasa ?
Dis :—From the head.
Tea :—So, what is our upper region ?
Dis :—Head.
Tea :—Not only that. It is said that the real Akasa is invisible. Then if what you described as Akasa is this, See, is it not visible ?
Dis :—Yes.
Tea :—So, can we say that Akasa is invisible ?
Dis :—No.
Tea :—Then the thing that we cannot see is our own head. It is like this. By looking into a mirror we can see only the face. By arranging a number of mirrors on all sides and standing topsy-turvy, we cannot see the whole of the Siras (the topmost portion of

the head) at one time. That is why it is said that Akasa cannot be seen. That is every one's Siras. Besides it is from this Akasa that sound originates. It is from this Akasa that we hear sound also. If the sound originates from the skies pointed out by you, can you hear my voice if I keep quiet ?

Dis :—No.

Tea :—So, from where does the sound come ?

Dis :—From our own head.

Tea :—If you do not have a head, can you have sound ?

Dis :—No.

Tea :—So, this is the reason why it is said that sound originates from Akasa. That Akasa is siras. From siras sound originates. Besides, what should we have to hear sound ?

Dis :—There must be a head.

Tea :—That is why it is said that the sound is originated and also heard from Akasa. Then if we don't have the head, we cannot produce sound or receive sound. Moreover, suppose we don't have hands, legs, eyes, nose etc., but have only life, a head and a tongue, even then we can produce sound. But if we don't have a head, can we produce sound ?

Dis :—No.

Tea :—See me clapping. Then what happens ?

Dis :—Sound is produced .

Tea :—Why does it happen ?

Dis :—By the contact made by the two hands .

Tea :—It is never possible with hands because, when our head is removed still don't we have the hands attached to our body ? At that time can we move or clap our hands ?

Dis :—No .

Tea :—Then , where is all energy stored up ?

Dis :—In the head .

Tea :—If you don't have a head , have you any conception of any thing either Akasa or Adi (beginning) or Antham (end) ?

Dis :—No .

Tea :—So, from where do all states of existence originate ?

Dis :—From our own head .

Tea :—I shall give you another instance to the effect that we have light only from our head . Here is a storeyed building . In this house, there are two floors . We place a powerful light in the down floor and we shut all the doors and windows . There is a stair case to reach the upper floor . Through that stair case we reach the upper floor . In that floor there is a small window with two shutters . If we look outside through that small window, can we see any object with the aid of

the light burning in the first floor ?

Dis :—No .

Tea :—Why not ?

Dis :—The prakasa (light) is in the down floor only . So we cannot see outside . Because the doors and windows of that room are closed , no light outside could be seen .

Tea :—Similarly consider this human body as a storeyed house . That is, consider the portion below the neck as the ground floor and that above the neck as the upper floor. If the prakasa (light) is below the neck , by looking through the windows (eyes) in the upper floor , can we see anything outside ?

Dis :—No ; we cannot see .

Tea :—Can you tell me why it is so ?

Dis :—Because the light was in the lower floor below the neck .

Tea :—So , where should we think the light to be coming from ?

Dis :—From the upper floor above the neck .

Tea :—Take another example . In front of this door we have placed this lamp . If we shut the door what will be outside ?

Dis :—Darkness .

Tea :—If we open the door ?

Dis :—It is lighted .

Tea :—So, where from did the light come ?

Dis :—From the lamp inside.

Tea :—Where was it shining ?

Dis :—At the top of the lamp according to the power of the oil and wick.

Tea :—If that lamp did not have oil, wick and fire will it burn ?

Dis :—No.

Tea :—But where was the light actually burning? At the bottom or at the top ?

Dis :—At the top.

Tea :—In the same manner, we may consider our body as a lamp. In this lamp, pouring the oil called vayu or Karma and placing the mind as the wick, the light is lighted with the fire of Athma and the lustre cast about is the world that we see around. That is this world is the illumination of the mind burning in the body just like the illumination of light cast about by the burning of the wick in the lamp. The flame of the lamp is at the top of it. So also the flame in us is at the top portion of the brow or point vitus. Because Siva is said to be virupakshan Thrilochanan (three eyed). People also draw some imaginary pictures of this personification with a third eye in his forehead based on this conception. The third eye is said to be the eye of fire.

But Siva is our Jeeva (life). The three eyes of this Jeeva are Ida, Pingala and Sushumna. Ida is moon the mind. Pingala is the sun the light within. Sushumna is Agni. This is the reason why it is said that Siva's third eye is of fire and the same is in Brhumadhya or middle of the brows. It is this conception that is depicted in the pictures of Siva. Thus Brhu-madhya which is Sushumna is the eye of fire. Then, if there is no fire in Brhu-madhya can there be any light for us ?

Dis :—No. There cannot be any light.

Tea :—So where is it that we have light ?

Dis :—From Bruh-madhya where the eye of fire which is Sushumna is situated.

Tea :—This Sushumna is the Hridaya (heart). We get light from the eye of fire which is sushumna which is the same as Brhu-Madhya and which again is identical to Hridaya.



Chapter 3

Sukritha and Dushkritha.

CHAPTER 3

DISCIPLE :—From what has been said I am convinced that the self is Iswara and this world is an expression of this self. But generally people say that our birth and death are according to our Punya and Papa (good and bad deeds). What is the reason for people to say this?

Tea:—What have you understood by Punya and Papa?

Dis.:—Punya or Sukritha means doing good work, like being kind and harmless to others and giving gifts of food, cows and other things and performing Yaga, Homa and other Pujas. Papa or Dushkritha means doing bad work like harming others and refusing to be charitable etc. This is how I have unterstood these expressions.

Tea:—This conception is very wrong. You cannot say that Sukritha is good work

and Dushkritha is bad work. You say that Birth and Death is due to Sukritha and Dushkritha. So all beings, from an ant to an elephant, must be under the rule of this Sukritha and Dushkritha. Of these, can you tell me who are all born of Dushkritha?

Dis :—We, human beings, are born of Sukritha (good deed) and the rest of Dushkritha (bad deeds).

Tea :—When did we the so called human beings do Sukritha to be born as human beings and the so called animals like ants etc do Dushkritha to be born as such?

Dis :—In their previous existence.

Tea :—Can you tell me who we were in our previous births and what were the good deeds that we did to be born as human beings and who the ants and other animals were in their previous births and what were the evil deeds done by them to be born as such?

Dis :—No.

Tea :—Then there is no use in believing in things about which one has no experience. You must only beleive in things that come into your Shruthi (hearing), Yukthi (reason) and Anubhavam (experience).

All creatures from the tiniest ants to ourselves are of one Jeeva (life) . The apparent difference that we note is the difference in the shape of the body. Moreover, all these shapes are only the reflections and echoes of our energy that flows out from within us. About this I shall speak in detail afterwards. If you say birth and death is due to Sukritha and Dushkritha even the persons whom you call Kings are subject to these two States. How do we reap the fruits of our Sukritha and Dushkritha ?

Dis :—The benefit of whatever we did in the previous birth we will reap during this birth, and the benefit of whatever we do during this birth, we will reap during the next birth.

Tea :—How ? In what manner ?

Dis :—Those who do good deeds become Brahmins, rulers and richmen. Those who do evil deeds become poor, sickly and so on.

Tea :—But do not Brahmins, kings and richmen become sickly ?

Dis :—They do become sickly.

Tea :—What was the cause and when did they do the Dushkritha ?

Dis :—In the previous birth .

Tea :--If they have done evil in the previous birth how can they become Brahmins or Kings or Richmen ? In that case we are also entitled to become like them . According to you it is only when there is absolutely no sin at all that there is the possibility of becoming the king , Brahmin or richman . It is said that they must be the very embodiment of Virtue , and if their Virtue has reached the highest limit , there is no room in them , for any sin at all . When Virtue reaches the highest point it becomes God because the highest thing is God . When Virtue joins God it become God . Then it become King. The king is of Divine origin : That is the reason it is said that the king is the Prathyksha Devatha . (The King is the visible God) . In some schools we have seen this expression " Raja Prathyksha Devatha " (King is the visible God) being written and hung on the walls . So the king is understood to be the visible God . Such a King should not have any illness. Moreover, we don't have the illness that mostly the Kings are susceptible to . They get consumption, Venereal affections,

Diabetes and Paralysis. So they must be persons who have committed greater sins. Can such evil men be born as Kings?

Dis :—No.

Tea :—So, from where does the idea of Sukritha and Dushkritha arise?

Dis :—From mind.

Tea :—If we don't have mind, will we have this idea of god and evil?

Dis :—No.

Tea :—What will happen when nothing evil comes out of the mind?

Dis :—It will be Sukritha only.

Tea :—Do you know what Sukritha means?

Dis :—It is a state when one unites with God.

Tea :—Then where is Iswara in us?

Dis :—Iswara is above us.

Tea :—Iswara is higher than us. Then' we have above us our head. Iswara is in that head. If we want to be in union with Iswara, there must be one single Gathi (path). This state is called Punyolkrishtam (supreme virtue). Virtue at its highest point is Iswara (God). Iswara is He who has attained the highest Virtue. That is why it is said that the king is of divine origin. So those who leave off all the evil deeds arising

from within, and become in tune with Iswara in his head and thereby reach the highest point of virtue become Kings. Suppose a person whom you call Chandala would reach this point. Then, what would he be?

Dis :—He will be a King.

Tea :—So, is there a separate creation of beings called Kings?

Dis :—No.

Tea :—So., how does a person become a King?

Dis :—By his own endeavours.

Tea :—It is like this. The status of a king is attained when one is able to concentrate all his outflowing energies, (prevent them from spreading outside) into one channel (Eka Gathi) so as to reach the supreme within him. Those who are now known as Kings or Rajas, are only persons who adopt the rule of the brute and who following the principle, that might is right, annex and appropriate to themselves all the lands and properties, which are meant to be common in nature, to all leving beings. A person with some physical strength who can cammand some followers, could make himself a so-called King by making others obey and follow him. This is the origin

of almost all the so called zamindars, Rajas and Maharajas, Kings and Emperors.

For example, during the Moplah Rebellion in 1921 (1096) the leader as you know, was one Kunhi Ahmed Haji. He was a known depredator with two or more criminal convictions to his credit. He got some followers and so he grew strong. He waged war against the Government of India. He was harassing and butchering people. Suppose, if such a man had succeeded, what would have been his designation?

Dis :—He would have been a Raja (a King).

Tea :—So, is this kingship a special creation of God or the direct result of being wicked?

Dis :—It is the direct result of being wicked.

Tea :—You have misunderstood what Sukritha and Dushkritha mean. When Dushkritha (Evil) ceases it is Sukritha (good) and vice versa. Suppose a man is laid up with sickness. Do you call him a man of Sukritha or a man of Dushkritha?

Dis :—A man of Dushkritha (evil deed).

Tea :—You cannot say so. A man dies only when his Sukritha ends. That is the same as saying that he dies only when

his Punya ends. A sick man has still jeeva within him. Sin or evil is that state when we are bereft of the energy of God. Has not a sick man this energy within him? When this energy is gone from us we become something like wooden dolls. This is the real state of Papam (sin). Papam is the wasting away of Jeeva(life). Jeeva is the Iswara. This Iswara is the Punya (supreme virtue). Our mind is like the region of chandra (the moon's disk). Mist is water turned into vapour. This vapour is Vichara the smoke. Just as water evaporates and gets lost in the skies so also this substance, Punya, the life, evaporates away into various forms of thoughts and finally gets exhausted. This exhaustion is death. So, what is it that is exhausted?

Dis :—Jeeva or the Punya which is the essence of life gets exhausted.

Tea :—So we die when this punya gets exhausted. This substance is the real wealth in us. This wealth is the Sukritha called otherwise Purushartha (wealth of the Purusha or the inner being). This wealth is stored in the "Puram" (the outer shell). It is the Artham in Sushumna. "Puram"

means "Veedu" (House). That is the Jadam (body). Sushumna is Hridaya. Artham is wealth. It is when this wealth gets exhausted that we die out. This is just like squandering away the money in a box. If we squander away the money from the box what is it that is left behind?

Dis :—Only the box.

Tea :—In the same way, consider this body as the box. This body contained the wealth called Sukritha. When this wealth is squandered away, What happens?

Dis :—The death.

Tea :—Then Sukritha (wealth) exhausted. What remains then?

Dis :—The empty box, that is the dead body, is left behind.

Tea :—When the wealth in the body is spent away, the dead body is either buried or cremated. This is our actual experience. Thus there is a wealth in our body called Sukritha. This Sukritha is also called Viseshakritha. Viseshakritha means also that which is of knowledge. From this we can see all that is done of knowledge is Sukritha and all that is done of Ignorance is Dushkritha. This is the real

state of truth. Now what did I say about knowledge before?

Dis :—It was described as Vayu, the sakthi of Jeeva (energy of life).

Tea :—What were you told about the nature of this Vayu?

Dis :—It was said to be the Samirana which is in contact with Brahmarandhra.

Tea :—So Sukritha is the concentration of Vayu which is the supreme knowledge is us and Dushkritha is its release and exhaustion. This is the reason for the popular saying that with the extinction of Punya, Papa sets in. Now, what do you understand by Papa (sin)?

Dis :—The destruction of life.

Tea :—Do you love your life?

Dis :—Yes. I love my life.

Tea :—In that case should you die?

Dis :—I will die out.

Tea :—If you love your life, do you think that you will die?

Dis :—I don't understand that.

Tea :—I shall tell you. If you love your life you will not waste your energy outside, but concentrate and store the same, within yourself.

Dis :—That is so.

Tea:—Then, how can you die out ?

Dis :—No. I cannot die out.

Tea:—Not only that. If you love your life, you will not do any harm to others. When you begin to love yourself you will not also waste away your life. You will be within yourself and when you are within yourself you cannot do any harm to any other being. It is like this. Imagine a house with two floors, each with one room, the upper floor containing many windows. You get into this building, go upstairs and shut the entrance. You look around through the many windows. You can see everything that goes about outside. But if you want to do any harm to any individual outside, unless you actually come out, can you do any harm?

Dis :—I can't.

Tea:—So long as you are in that high level, you are in a position to see everything around you. But when once you come down you get in touch with the world outside, and you can harm any individual you like. Similarly when your life is concentrated within yourself without mingling with the outside world

When a person is dead, does the corpse has any consciousness or memory?

Dis :—It has no consciousness or memory.

Tea :—Why is it so?

Dis :—Because it is dead.

Tea :—When he died what is it that the corpse did not have?

Dis :--Vayu, the Jeeva (life).

Tea :—So, what is the principle that gives us our lives?

Dis :—Vayu, the energy of life.

Tea :—This is known as Iswara, God.



Chapter 4

Srishti, Iswaraseva and Moksham.

CHAPTER 4

DISCIPLE:- Swamiji, in the previous chapter Vayu, the energy of life was stated to be the Iswara or God. I pray that this may be explained further.

Tea:—The meaning of the word Iswara is the supreme ruler. "Is" means rule, "Wara" means the supreme one. Iswara therefore means the supreme ruler. Who is it that rules us?

Dis :—The Vayu that is the Jeeva Sakthi (energy of life).

Tea:—If there is no Vayu (air) will it be possible for us to move, eat or drink or do any other thing?

Dis :—No.

Tea:—You have heard it said that God is the creator, preserver and annihilator That is right. These are done by the Vayu (the energy behind all life). Take for instance a red hot piece of charcoal.

Place over it some fuel. Will it burn of its own accord?

Dis :—No.

Tea :—What should you do to kindle a flame out of it?

Dis :—I must blow.

Tea :—How do you blow?

Dis :—With Vayu, the life energy.

Tea :—What was the result that you got?

Dis :—I got the bright flames.

Tea :—Do you see the bright flames?

Dis :—Yes.

Tea :—To make themselves visible what should there be?

Dis :—There should be form.

Tea :—Has Vayu any form?

Dis :—No.

Tea :—What was it that had the form?

Dis :—Fire.

Tea :—What is the form in which fire manifests itself?

Dis :—Prakasa (brightness).

Tea :—What was the cause of this form?

Dis :—Vayu.

Tea :—So who is it that creates?

Dis :—Vayu the divine energy.

Tea :—Suppose, with the aid of this flame, you light another lamp well fed with oil,

and lock the same up in a box. Will the same burn?

Dis :—No.

Tea :—Why not?

Dis :—Because there is no air.

Tea :—So to make the light continue to burn what should there be?

Dis :—There must be the Vayu.

Tea :—So, who is the preserver?

Dis :—Vayu.

Tea :—In order to annihilate this fire what should you have?

Dis :—I must have Vayu.

Tea :—With the help of the Vayu how is it that you annihilate this form?

Dis :—By blowing it out.

Tea :—So who is the annihilator?

Dis :—It is Vayu.

Tea :—So who is doing creation, preservation and annihilation?

Dis :—Vayu the Jeeva.

Tea :—This Vayu is the Sakthi (energy). It is from this sakthi that the Srishti (creation) Sthithi (preservation) and Samhara (annihiltion) come out. This force is called the Siva Sakthi. There is no force higher than this; that is why it is said that even a "Sivam" would become a

"Savam" (dead body) if this force is taken away from him . The only cause of this universe and all the good and bad in it is this Sarira .

Dis :—Swamiji , up till now you have been saying that the Supreme cause of this Universe is Vayu; but now you introduce a different word " the Sarira " . Why so ?

Tea :—What is it that you have understood by this word ?

Dis :—It is this body of ours .

Tea :—What you have now touched and pointed out is not the Sarira . It is called the chest . Can you point out the real Sarira ?

Dis :—Then the whole of the body is Sarira .

Tea :—Suppose if one limb is lost , can you not call it Sarira ?

Dis :—I cannot call it .

Tea :—One has no legs . Another has no hands , another has no nose , another has none of the above mentioned limbs . Can you say he has no Sarira ?

Dis :—No . I cannot say that .

Tea :—Not only that. All these limbs have a separate name . So they are not the Sarira. Moreover it is said- that the skin, bones and nerves are only of Sarira-

Sambandha (connected with Sarira). Suppose we remove these things away that are connected with Sarira can we get at the Sarira.

Dis :—No.

Tea :—Why not? you sit near two or three others touching them. You are said to be connected with them. Is that not so?

Dis :—Yes.

Tea :—They all separate themselves from you, leaving you alone. Can you say they are connected with you still?

Dis :—No.

Tea :—So also if you sever the skin, nerves and the bones that are connected with the Sarira you must be seeing the Sarira separately.

Dis :—Yes. I must be seeing it.

Tea :—But do you see it?

Dis :—No.

Tea :—So you cannot call this body the Sarira. The word Sarira originally meant something that is subjected to Nasam (decay) that is subjected to the process of Dhravakam (spiriting away) and that is subjected to Kshaya (wasting away) and that is subjected to Ksheenam (getting weaker and weaker). If what you had pointed

out was Sarira, is there any decay for it?

Dis :—Yes.

Tea :—When?

Dis :—When persons die.

Tea :—If persons die do their bodies get decayed?

Dis :—Yes. Their bodies get decayed.

Tea :--Never. If you call this physical body the real Sarira even after death there is this body. It does not perish. It does not perish fully even if you bury or burn it.

Dis :—Yes, it does perish.

Tea :—How?

Dis :—If we allow it to remain for a number of days, it perishes.

Tea :—Then how does it actually perish?

Dis :—By being eaten up by worms.

Tea :—Even then it does not fully perish. If we proserve this body of ours from any injury from others it will not perish. For example dead bodies (mummies) of thousands of years old are unearthed in Egypt and these bodies are said to be in good condition even to day. There is nothing improbable in this. We have seen fishes like shark being preserved for a good number of years. Let me give an illustration which all people have seen. The sharks, whales and other varietes of

fish have been preserved for the last several thousands of years after being treated properly. We can see them to-day. In the same manner can we not preserve this body of ours. Could it then perish?

Dis :—No.

Tea :—Just as the dead bodies of fishes and other animals are eaten away by insects and worms called men, the skin and flesh of the dead bodies of human beings also are eaten away by the so-called animals like warms, insects and microbes. Otherwise, this gross body of ours will not perish. It is like this. When one dies it becomes a corpse. After burying it, supposing after a hundred years we exhume, what will there be?

Dis :—Skeleton, skull and bones.

Tea :—Supposing the sole thing was destroyed can we see anything?

Dis :—No.

Tea :—Then, let me illustrate. Supposing we bury under earth a dried log of wood and open the pit after some hundred years what will be there?

Dis :—You can see the core only of that wood.

Tea :—The bark of the wood have been eaten

away by moths leaving the core. Similarly, when a dead body is buried, worms, insects and microbes eat away this skin anb flesh leaving the skeleton. Srishti cannot be with skin and flesh. The foundation for them being the skeleton, it does not get destroyed. Besides, even when burnt, it does not get destroyed completely. Because, the bones are picked out by means of forceps. Either they are thrown away in Ganga or Sethu. They are sometimes preserved in tombs. When we think of all these things, we find that body neither gets destroyed nor is it possible to destroy completely. It is only said that this body perishes. But in reality, nobody thinks what is that actually perishes from this. Therefore what is that perishes frcm this body, when the body dies?

Dis :—The Jeeva Sakthi (the energy of life).

Tea :—What is the body called when this Jeeva Sakthi goes away from it?

Dis. :—Savam (Corpse).

Tea :—Till then how was it called?

Dis :—Sarira.

Tea —Then when do we call it Sarira and when do we call it Savam?

Dis :—So long as there is Vayu it is called Sarira and when it escapes it is called Savam.

Tea :—So this Vayu is called the Sarira. So long as that Vayu stays in the body, the body along with the Vayu is called Sarira. When the same goes out it is called Savam. Supposing we keep a plantain here and if the pulp inside is removed what remains?

Dis :—The rind remains.

Tea :—What do we call it?

Dis :—The rind of the fruit.

Tea :—What is the reason for calling it like that?

Dis :—Because there is no pulp inside it.

Tea :--When there is pulp in it what do we call it?

Dis :—Fruit.

Tea :—So with pulp it is called fruit and without it it is called rind. Similarly so long as there is Jeeva inside the body it is called Sarira, and when Jeeva leaves it is called Savam. Similarly when Sarira the Vayu leaves the body it becomes Savam. So Vayu is Sarira. It is only when there is a Sarira there is the desire for food and drink and other functions like seeing, hearing and knowing etc. If there is no

Sarira there is no desire for all these, and this fact becomes clear after death when there is only the body left behind. Is it not so?

Dis :—Yes.

Tea :—Does this dead body perform any of its former functions?

Dis :—No.

Tea :—If it had Sarira proper should it not have all its former functions?

Dis :—Yes it ought to have.

Tea :—So can you call this Sarira.

Dis :—No.

Tea :—Then what is this Sarira?

Dis :—It is clear that it is the Vayu the energy of life.

Tea :—Yes. It is this Vayu, the energy of life that perishes from the body. It is like this: just as water flows Jeeva Sakthi flows out through the five senses and gets weakened, deminished and finally destroyed. What is that thing that gets destroyed?

Dis :—It is Vayu the Jeeva sakthi.

Tea :—It is this Vayu that is called Sarira or Deham. For example, supposing one gets a rheumatic swelling in his knee, can he move the leg?

Dis :—No.

Tea :—The cause ?

Dis :—It is because there is no proper circulation of blood and consequently the movement of Vayu has become weak .

Tea :—Moreover if a person is attacked, by paralysis and his hands and legs are affected, will he be sensible to any pain ?

Dis :—No .

Tea :—Can he move his hands and legs without any help ?

Dis :—No .

Tea :—What is that due to ?

Dis :—That is because there is no circulation of the Jeeva Sakthi.

Tea :—So what is it that gets weakened ?

Dis :—Jeevasakthi (the life energy) .

Tea :—That Jeevasakthi is Vayu which is also called Deham . Deham means that which is being burnt up , and Vayu is this Jeevasakthi that is being burnt up . For instance you pour kerosene oil over a heap of fire wood or cocoanut shells and set fire to it and when the heap is burning you cover it up tightly without allowing the air to get in . Will it burn ?

Dis :—No .

Tea :—What is the reason ?

Dis :—Because there is no air .

Tea :—So on what was the fire depending?

Dis :—On Vayu

Tea :—Suppose a piece of stick is kept far away from another that is burning. Will that stick burn?

Dis :—No.

Tea :—In whichever substance there is Agni that substance alone can burn. Therefore, because there is Agni in Vayu, it is that vayu that burns. It is like this. Sabda is Agni-swarupa (form). Vayu the Jeevasakthi gets burnt and destroyed by means of Sabda (sound). That is why it is called Deham. That is why in Tamil say " Kathathey " " Kathathey ". In Malayalam in certain places for crying they say " Kaluka ". It is because Agni is responsible for " Kathal " and " Kalal ". Therefore it is said that Vayu is Deham, since Jeeva Sakthi (the life force) which is the Vayu is being exhausted by the way of Sabda. This vayu the jeeva sakthi is Iswara. This Iswara is responsible for Srishti, Sthithi, and Samhara. Besides, we have been created by Vayu the Jeevasakthi. For example, can a dead body copulate?

Dis :—No.

Tea :—What is the reason?

Dis :—Because there is no Vayu the Jeeva Sakthi in the corpse.

Tea :—So, it is only when there is the flow of vayu, the breath, in the body that the function of reproduction is possible. Then only there will be desire for copulation and copulation is possible. Without copulation can we get issues?

Dis :—No. It is impossible.

Tea :—Why so?

Dis :—There is no copulation.

Tea :—So what is required for copulation?

Dis :—Vayu the energy of life.

Tea :—Then who creates?

Dis :—Vayu the Jeeva.

Tea :—Then if there is vayu alone, can there be creation?

Dis :—No.

Tea :—Then with what does the Vayu create?

Dis :—With the help of Pancha-Boothas.

Tea :—What are they?

Dis :—Prithvi, Appu, Agni, Vayu, Akasa. (Earth, Water, Fire, Air, and Ether).

Tea :—If it is possible for this invisible Vayu to put all these in the womb of a female and create, can you create anything in this manner?

Dis :—It is not possible.

Tea :—Then how do you think this creation is brought about? Take a child aged about four or five. Supposing it copulates, can this child bring forth any issues?

Dis :—No.

Tea :—The reason?

Dis :—Because the child has no Indryia (vital fluid).

Tea :—What is the vital fluid?

Dis :—It is Sukla.

Tea :—If this Sukla does not fall into the womb of the female can there be pregnancy?

Dis :—No.

Tea :—Then, how is creation effected?

Dis :—With Sukla.

Tea :—Is the Sourse of this Sukla in a higher or lower plane of the Jeeva?

Dis :—It is in the lower plane.

Tea :—Where is that Jeeva?

Dis :—In the Akasa.

Tea :—What did we say Akasa was, before?

Dis :—Head.

Tea :—Yes. It is like this. The Akasa is situated above Brahma Randhra in the Zenith of the head. The jeeva is residing this Akasa. The movement of this Jeeva is the Vayu (breath). The Vayu is the energy of life. Sukla is secreted in the very place from

where this Vayu originates. This Place is the Brhu-Madhya. That the place from where Sukla is secreted is Brhu-Madhya can be found out from the following. A strong and healthy person, when he indulges in sexual inter-course, gets a distinct sensation in the middle of his brows and a flesh across his eyes accompanied by a thrill all over the body. This is due to the connection of the Nadies (nerves) all over the body with the Brhumadhya (the vital point in the middle of the brow). This centre is the eye of fire called the Sushumna. It is from this point Vitus that Sukla the vital fluid is secreted. This Sukla is spoken of as fire in genus. In the case of people who are weak or who are exhausted by hard work or who are sick or who lust after the opposite sex, this Sukla is disturbed from the point Vitus stored up in the Scrotum and comes out and gets as involuntary emissions. In such cases it will be difficult to say from where exactly this fluid comes. But all the same this vital fluid is secreted by the point Vitus as mentioned above. Vayu, the Sakthi

self originating effusion. But what is the cause of this effusion?

Dis :—Excess of heat.

Tea:—What is the cause of heat?

Dis :—Fire.

Tea:—Where does fire exist?

Dis :—In Vayu (air).

Tea:—What did I say about Vayu?

Dis :—It is Deha which is the energy of life.

Tea:—In this Deha which is fire when the heat is increased that which is secreted like perspiration is the Sukla. All propagation is with this effusion of the vital fluid. So all creation is Swethaja. It is this swetham that is self originated. Without this, there cannot be any creation from mere animal perspiration. Creation is only from the perspiration of Deham. Without knowing the meaning of Deham people went wrong. Deham is the Vayu as above said. When you fully comprehend this, then the meaning will become clear. Moreover, a new born child has no secretion of Sukla. Gradually heat begins to develop and Suklam begins to secrete; and with this secretion the sex-expression also is formed. This is the real state of things.

Dis :—Oh! Teacher! Kindly tell me how this Sukla is able to effect this creation?

Tea :— This self originated Sukla first becomes eggs. The next stage is birth, from these eggs. It is some what like this. Collect the milky juice of the leaves of caster oil plant in a dish. Take a piece of hollow stick and dip one end of the same in the juice. Take it away and blow air into it through the other end with the aid of your mouth. Then what will happen ?

Dis :—The juice will project itself like an egg at the other end .

Tea : —What was the reason ?

Dis :—:When it was blown air entered into it.

Tea :—This milky juice is sticky . When the hollow twig was dipped in, this milky juice stuck to the end. When it was blown at one end a fairly big globule was projected at the other end. Sometimes there will be not only one such globule; but sometimes there will be two, or three and some times several tiny ones according to the amount of the juice stuck up at the end and the regulation of the flow of air from the mouth. The Sukla is also a sticky thing. During coitus this fluid is moved by vayu the energy of life and is brought down by it for ejection. In the act of these processes of secretion and ejection, tiny eggs are germinated charged with the

the divine energy from the point vitus. These eggs are hatched in the womb. Generally one such egg is hatched by the womb. Sometime two such eggs are received and hatched, sometimes three and sometimes even four. Sometimes there are several of them. Some females are said to have given birth to what credulous people would say"snakes and eggs". They are not snakes and eggs. They are mere freaks brought about by some defects in the germination of the sukla by Vayu. Either owing to the strength of the Dhathu (the vital principle) or owing to the force of Vayu or other defects the act of germination is disarranged and a number of such disarranged cells falls into the womb and when these cells are hatched and delivered they look like a few pieces of flesh resembling snakes and eggs. This is how beings are propagated. Can it be in any other way?

Dis :—Gonsidering all these the creation cannot be in any other manner.

Tea :—So who is it that created us?

Dis :—Vayu the divine energy.

Tea :—So who is the author of creation?

Dis :—It is Vayu the divine energy.

Tea :—What is the essential thing that we must have in us to be alive?

Dis :—There must be this Vayu.

Tea :—Then who is it that resides in us ?

Dis :—It is the above said Vayu .

Tea :—When a man died what did he loose?

Dis :—Only this Vayu.

Tea :—So who is it that does the Samhara (destruction) ?

Dis :—This Vayu .

Tea :—So , who is the auther of the three states of existences viz., Srishti, Sthithi and Samhara ?

Dis :—It is this Vayu the energy of all life.

Tea :—This Vayu is the Iswara. It is consonance with the qualities of this Vayu that Iswara (God) is stated to be the all pervading and omnipresent one without name and form, without any existence in time or space and without any beginning or end. Has this Vayu any name or form ?

Dis :—No.

Tea :—Has this Vayu any dimensions ?

Dis :—No.

Tea :—Has this vayu any beginning or end ?

Dis :—No.

Tea :—Then how is this Vayu situated ?

Dis :—It is spread everywhere.

Tea :—That is why god is said to be all pervading. If Cod is said to be without any

dimensions, is there any space for it to be filled?

Dis :—No.

Tea :—If there is no self can there be any conception of dimensions viz., inner and outer?

Dis :—No

Tea :—When did you get the conception of space as the inner and outer?

Dis :—After being conscious of the self.

Tea :—But when you were sleeping did you have this conception of space as the inner or outer?

Dis :—No.

Tea :—When did you get that conception?

Dis :—When I woke up.

Tea :—Where did you get that from?

Dis :—From myself.

Tea :—So when the self vibrated as Akasa the idea of space originated. This originated from within the self. So, what is the substance that sustains this inner and outer conception of space?

Dis :—It is vayu the energy of life.

Tea :—That is why God is said to be both in and out. So what is God?

Dis :—It is the Vayu.

Tea :—What is the Supreme knowledge?

Dis :—The same Vayu.

Tea :—The guardian of all life?

Dis :—The same Vayu.

Tea :—So, we have known that Vayu is the God, is the supreme knowledge and the guardian of all life. Without realising this we grope about in darkness. We die out only when the whole of this Vayu the energy of life is gone from us. Our resurrection and ascension is the concentrating of this energy at the point vitus in us called Brahma Randhra. This is the real worship of God. But in the name of such a worship what is it that people do?

Dis :—They go to temples and other places of worship, burn lights, break cocoanuts and perform pujas and other ceremonies.

Tea :—Can you call this Iswara Seva?

Dis :—No.

Tea :—What is then Iswara Seva?

Dis :—It is serving or ministering to God.

Tea :—Ministering to God means what?

Dis :—It is worshipping him.

Tea :—I shall tell you what is meant by ministering to God or serving God really means by an illustration. A doctor prescribes a mixture. After preparing the mixture and sweetening it what does he do?

Dis :—He serves or administers it to the patient.

Tea :—So how is the service and ministering effected?

Dis :—By taking it in so that the medicine gets into the tissues of the body.

Tea :—In the same manner serving or administering God is done by making God enter us. Instead of this if we spit him out, what would it be?

Dis :—It would be anything but serving God.

Tea :—So, in order to make God enter us, so that we may be one with him, we must know him. If you do not know him can you serve him?

Dis :—No.

Tea :—Till now you have been considering Siva, Rama, Krishna, Kali, Kutti-Chathan, Ganapathy, Subramanya, Bagavathi and so on as Gods. Now who is the real Iswara (God)?

Dis :—Vayu the energy of life.

Tea :—Iswara seva means taking in this Vayu the energy of life. Without concentrating this energy in our point vitus or Brahma Randra how can we resurrect or ascend to Moksha or Salvation?

Dis :—We cannot.

Tea :—Have you known, where Brahmarandra is?

Dis :—It is in us.

Tea :—Is it higher up in us or lower down?

Dis :—It is higher up in us.

Tea :—Where is Jeeva? Is it within us or

outside us?

Dis :—It is within us.

Tea :—Where does the path lie for the Jeeva to reach this Brahma Randhra?

Dis :—The path lies within us.

Tea :—Is it possible for us to carry this Jeeva to this point through any other path outside us?

Dis :—No.

Tea :—When this inner Jeeva goes out what would happen?

Dis :—Death would happen.

Tea :—If we die, what are we?

Dis :—We become mere dead bodies.

Tea :—Can a dead body get Moksha (liberation)?

Dis :—No.

Tea :—Why not?

Dis :—Because there is no Jeeva.

Tea :—So, for whom is the Moksha?

Dis :—Only for the Jeeva.

Tea :—Why should Jeeva have Moksha (liberation)? Is Jeeva in bonds? Is not this Jeeva said to be Nirmuktha (beyond liberation) Nirahankara (Beyond egoism) and Nirbundha (beyond bonds). Why then should such a Jeeva have Moksha and what do you understand by this Moksha?

Dis :—Moksha means, Mochanam (freedom).

Tea: —Mochanam (freedom) from what?

Dis :—From bonds.

Tea:—Has anybody tied down Jeeva?

Dis :—No.

Tea :—Our energy flows out from us and enters into so many things. We cling on to these things helplessly and this is called the bondage. For example, see me; what have I done?

Dis :—You have clasped this wooden plank tightly in your arms close to your chest.

Tea :—Yes, I am holding this plank tightly. The plank is not holding me. Such being the case if I cry out and weep, "leave me; liberate me", and so on, will I be free from the contact of this plank?

Dis :—No.

Tea :—Why is it so ?

Dis :—You are yourself clasping the plank tightly.

Tea :—Is the plank having any hold on me?

Dis :—No.

Tea :—Before complaining I must see who is holding the plank. Is it myself that holds the plank or is it the plank that holds me? If I look into this, I will know that the plank is not holding me, but I am alone holding the plank. Suppose I leave my hold; what

would happen ?

Dis :—The plank falls down.

Tea :—In the same manner, the self, that is the Siva, spreads out as Sakti. Then it becomes Siva Sakti. From this Sakti creations originate, and we cling on to these creations as mother, father, wife, husband, children, home, wealth, power, prestige, caste, and so on. These do not cling on to us. We go and cling on to them. Suppose, you are sleeping by the side of your baby. In the sleep if you roll yourself on your baby and crush him, are you concious of what you are doing to the beloved child ? Suppose also, while thus sleeping, a chandala who is considered to be an untouchable and who is treated even worse than the so called animals, comes near you and touches you. Are you able to know that ?

Dis :—No. I will not be able to know these things.

Tea :—When you wake up, do you have any feeling to the effect that a chandala polluted you and consequently that you have become unclean and that you must be purified ?

Dis :—No.

Tea :—Suppose again, this chandala who eats the most rotten food, makes a pudding, out of the worms coming out of the rotten carcass of

a cow, and when you are asleep, pours a spoonful of this in your mouth. What will happen ?

Dis :—It will simply go down by throat.

Tea :—Then, did you know what you were doing ?

Dis :—No.

Tea :—Why ?

Dis :—Because I was sleeping.

Tea :— When we were sleeping, how was our life centred: was it ontside or inside ?

Dis :—It was inside.

Tea :—Creations are made as already stated from and out of the flow and spread of our energy. We cling on to these things which are of our own creation and feel miserable just like the example of the person holding the plank tightly as above mentioned, We must loose our hold of these things and concentrate all our energy in our Brahma Randhra. This is what is really known as Upadesam (spiritual Guidance). What is this upadesam generally for ?

Dis :—To attain Moksha (liberation).

Tea :—To get Moksha, how should the Jeeva travel; in a downward flow or an upward flow ?

Dis :—Jeeva should go upward only.

Tea :—Have you heard of any upadesa (spiritual Guidance) now being given in the world

to elevate this Jeeva to attain the path of liberation ?

Dis :—Yes. There is even now the Panchakshara and Brahmopadesa etc., being imparted and chanted for this Moksha.

Tea :—But you will never get the Urdhva Gathi (Upward path) for your Jeeva by saying "Siva" "Rama" "Narayana" or by reciting "Namasivaya" "Ohm" "Aym" "Kleem" "Sowm" "Vada" "Vada" "Vagvathini" "Balaparameswari Swaha" "Ohm", "Hreem", "Namasivaya", "Ohm Namo Narayanaya" "Ashtakshari", "Thrayakshari" "Ekakshari" "Thripurasundari", "Swayamvarani", "Prajnanam Brahma" "Aham Brahmasmi", "Thathwamasi", "Ayam Atma Brahma". Also the Gayathri, "Ohm Bhu, Ohm Bhuvaha Ohm Bhuvar Bhavasva; Ohm Tat Savitur-varenyam Bhargo Devasya Dhimahi Dhiyo Yo Nah Prachodayat". Do you mean to say that by the mere chanting of these words you will get an upward path for your Jeeva ?

Dis :—No.

Tea :—By uttering such things what Gathi (path) will you attain, the Urdhva gathi (upward path) or the adhogathi (the downward path) ?

Dis :—Only the adhogathi (the downward path).

Tea :—The downward path of the Jeeva or

Deham is the wasting away of the Vayu which is fire in essence as Vibrations. It is because of this wastage that we die. The Upadesam or the Spiritual Guidance is to prevent this wastage and to store and accumulate the same at the point vitus. This Sanskrit word "Upadesam" is itself connotative of this idea This word contains two concepts "Upa" and "Desa". Can you tell me what is meant by the concept "Upa"?

Dis :—"Upa" means nearby or nearness.

Tea :—"Desam" means what?

Dis :—Sthanam (center of place).

Tea :—Now what is the actual significance of "Upadesam"?

Dis :—Being near the place.

Tea :—Who wants the place? Does a dead body require it?

Dis :—No.

Tea :—Why not?

Dis :—Because it has no life.

Tea :—Then who is it longing to be there?

Dis :—The Jeeva.

Tea :—I will tell you where this place is. Tell me when you suddenly get frightened or suddenly slips down into a ditch or receive a blow from behind or near a sudden explosion how and in what direction does

your breath go ?

Dis :—It gets concentrated and goes up in an upward gasp to the Brahma Randhra, the vital point.

Tea :—So which is the place of this Jeeva ?

Dis :—Brahma Randhra (the vital point).

Tea :--How does it go up? Through the inner side or outer side ?

Dis :—Through the innerside.

Tea :—Our Jeeva resides within us and pervades all over the limbs and extends up to the lowest extremity of our body, the urinary tract. If there is no Jeeva, the vital fluid cannot be secreted and ejected, The Jeeva itself is the vital fluid. If the Jeeva were to stop some where above the urinary tract, then, it will be impossible for either the urine or the vital fluid to come out of the tract. It is the Jeeva that ejects out the urine and vital fluid from the end of the tract. It is this Jeeva that lies extended up to the urinal canal at the lower extremity of the body. It is this Jeeva that goes up all when we get suddenly frightened or when we slip into a ditch. Have you observed from where this going up actually starts ?

Dis :—From the root of the urinary tract.

Tea :—Thus the path of the Jeeva lies within us. We must clear this passage. The saying that

the path of life must be straight and that life should attain a good Gathi (path) refers only to this. We must constantly collect and concentrate our Sakti (energy) that is being wasted in the form of breath and take the same through the passage within us to Brahma Randhra. Then only we will get the Gathi (tight path) for the Jeeva to reach the point vitus. In no other manner can Jeeva attain the correct Gathi. Have you observed a person when he is in his last moments ?

Dis :—Yes.

Tea :—How is the Gathi (flow of breath) then ?

Dis :—Gathi is in an upward flow.

Tea :—It is this upward flow of breath that is the natural Gathi (flow) of Jeeva and it is about this that I am speaking of as the right path. You can even now adopt such a method of breathing as I am doing now. This is the Gathi that many don't get in their last moments. Do all get this ?

Dis :—No.

Tea :—All of us die. But we do not study how to face our last moments. We do not study how to die. That is why we suffer. If we know how to die we need not have any suffering. We must get at the correct path and proceed. Because we have not learnt how to die, we suffer

Naraka (hell) and we have to die. To die means to forget. We have to forget all thoughts of I the self and the world. Then will we die?

Dis :—We cannot die.

Tea :—The method of breathing that I just now demonstrated to you is what is required at the death bed. Without getting this straight flow of breath at the last moments how many linger in thier death bed gasping for breath a number of days together; sometimes even a number of months, their bodies being gradually eaten away by worms. Do you not see actually people suffering like this?

Dis :—Yes.

Tea :—At that time can they describe the sort of agony they are undergoing?

Dis :—They cannot.

Tea :—We on-lookers cannot bear to see their sufferings. Such being the case how much mere should they suffer? Can we describe?

Dis :—No.

Tea :—Suppose if they had practised to control their breath in the manner I have shown you, should they suffer like this in their last moments?

Dis :—No.

Tea :—Is the track of the Brahma Randhram opened or closed for us now?

Dis :—It is closed.

Tea :— Unless we open this track, can we take the Jeeva to the Brahma Randhra and make it rest there?

Dis :—No.

Tea :—What is known as death is the complete flow out of the Jeeva from our body after its failure to force open the entrance to the Brahma Randhra. The state of liberation to the collection of the outflowing energy of Jeeva in one single stream and concentration of the same in Brahma Randhra above. This is the attainment of self-realisation. Now tell me how is your flow? Is it towards this BrahmaRandhra or away from it ?

Dis :—Away from it and going down.

Tea :—By this downward flow what happens to the Jeeva (life) ?

Dis :—It dies out.

Tea :—Now after hearing all these, how is your aspiration working ?

Dis :—It works up.

Tea:—So the life that was being wasted is now getting stored up. Who is the most supreme in us ?

Dis :—Iswara.

Tea :—So Jeeva stored up gets united with the Iswara. What is it that we get out of

the union of Jeeva with Iswara ?

Dis :—Moksha (liberation).

Tea :—This is what is called unifying of Prana and Apana. Prana is within us. Apana is that which goes out. Pranayama is the practice for uniting the Apana that goes out with the Prana within us by preventing its flow out. The meaning of Pranayama is to do "Ayamam" for the Prana. " Ayamam " means prolonging. That is prolonging the retention of Prana by preventing its flow out. While we are awake we must get the same Gathi (flow of breath) as the one that we get while we are in a deep sleep. While we are sleeping how was this flow concentrated: was it internally or externally?

Dis :—It was internally concentrated.

Tea :—While we are asleep generally the flow of our breath happens to be in so many different ways. Some snore heavily making all sorts of noises. These noises indicate that there is something wrong with the flow of breath. If the flow of breath is in a normal and natural state it is very subtle and smooth. There will be only a slight heaving of the chest and no noise at all. If you want to get liberation from your bonds you must be able to follow the correct path to reach the place where there is the divine light. We must blow our breath in to

that place for light. If you blow a heap of charcoal at a place where there is no fire,will you get light ?

Dis :—No.

Tea :—In order to make the charcol burn, what should you do ?

Dis :—We must blow the fire.

Tea :—In the same manner without blowing the Sushumna, the eye of fire, if we waste our energy out side, we will not get any light. We must blow the eye of fire in our Bhrumadya (middle of the brow) with Vayu the Jeeva-Sakti and in this fire burn all our passions and desires. Then only we will be enlightened with knowledge. In no other manner can we attain the real knowledge. This blowing of the Sushumna with vayu as above mentioned is Pranayamam (conserving of life). People breathe in so many ways in the name of Pranayama without knowing the real truth. Some close one nostril and take in their breath through the other one forcibly and get brain fever, madness, consumption and other nervous complications and die. These adverse effects obtained by such people have scared away the people from the practice of genuine Pranayama. A real Pranayami (one who practices Pranayama) is free from any sickness. Our

Prana (life) is inside us. Such being the case, if you pull from out side closing one nostril, as so many do, will it be of any avail?

Dis :—No.

Tea :—For example, you have a bag full of grain. There is also plenty of grain outside this bag. If you want to fill the bag with the grain that is scattered outside, will it be possible?

Dis :—No.

Tea :—Without considering the capacity of the bag, if we attempt to stuff some more grain in it, what will happen?

Dis :—The bag would give away.

Tea :—In the same manner, if you attempt to fill yourself with the outside Vayu, so as to make it one with what is inside you, you will only injure yourself and die. The practice of Pranayama, is the regulation and control of the flow of our inner Prana from inside. Such adepts are free from illness and diseases, and you have also heard it said in the world that a constant pranayami has no sickness.



CHAPTER 5

Dis:—Oh! Teacher, I have come to know now that creation is in the manner as described in the previous chapter. But the world says that it is with the help of Pancha Bhootha (five elements) that the world is created. Please explain to me in detail the reason for it.

Tea :—What are the Panchabhootha (five elements)?

Dis :—Prithvi (earth) Appu (water) Agni (fire) Vayu (air) and Akasa (ether) are the Pancha Bhootha.

Tea :—Prithvi, Appu, Thejas (fire) Vayu and Akasa are known as the Pancha Bhootha. So the Vayu described in the previous chapter is also one of the elements of this Panchabhootha. Whatever it may be, creation is said to be with these five elements. People do not really understand what is meant by Panchabhutha. About the origin of this Panchabhootha they say that Prithvi (earth) originated from Appu (water)

and Appu originated from Agni (fire) and Agni originated from Vayu (air) and Vayu originated from Akasa (ether) and Akasa originated from the Akshra. It is said that it is from water that the earth originated. This is doutful. If there is no earth there cannot be water. Water stands on the earth. The earth does not stand on water. The Ocean is a big reservoir of water. If there is no Ocean bed there cannot be water. Besides there are islands in the Ocean. These islands show that there is earth at the Ocean bed. When we sink down a well we get water. This water is collected on the earth at the bottom. So it is not quite correct to say that the earth originated from water. There can never be creation with the help of these Pancha Bhootha as you have understood. The Pancha Bhootha are Prithvi, Appu, Agni, Vayu and Akasa. You cannot by combining these five things create a living being. Look, here is the Akasa, the empty space. Can you mix this with the other four elements and create any living thing?

Dis :—No.

Tea :—Again, look, here is Vayu. If you mix this with the other four, can you create?

Dis :—No.

Tea:—Take also Agni. If you mix this with

the rest, can you create?

Dis :—No.

Tea :—These elements are things that exist within us. It exists in us like this. Here is a table lamp. The wick is lighted and we place a glass chimney over it. We get bright light. Suppose there was no hollow space in the chimney what would happen to the light, if we place the chimney over it?

Dis :—The light will be put out.

Tea :—Suppose you don't place a chimney over that burning wick?

Dis :—I won't get the bright light.

Tea :—So you see, the rays that are being scattered by the light are all collected together inside the chimney. When the rays are so collected we get the brightness of the light through the medium of the chimney. This chimney has openings and these openings are into the atmosphere. Suppose there are no openings will the light burn?

Dis :—No.

Tea :—There is no direct or actual connection between the chimney and the light. There are openings and through these openings the air flows in and out. With the aid of the air the light burns. If we do not place a chimney, the light gets scattered. The chimney prevents

this scattering of the rays of the light and makes the light bright. Unless you place this chimney do you get the brightness in spite of the fact that there is the burning wick and air surrounding it?

Dis :—No.

Tea :—Why not?

Dis :—Because there is nothing to prevent the scattering of the rays of light and at the same time to transmit its brillancy around, as is done by the transparent chimney.

Tea :—What is true of this light is true of us also. There is the Akasa, and Vayu and Agni in us. We have also a chimney which is called the "I" in us. This world is reflected through the chimney "I". When we remove this chimney "I" we do not see the world. This is the real state of the world. It cannot be that this world is created by the panchabhootha. In case, we are created by the mixing of the five elements together, we should never die. Even if we say that we are created by mixing Vayu with the other four elements we will not be correct. If we close the nose and mouth of a person tightly the person dies. Vayu is there still and it could get into the body through the other openings. There is also the fire in the body and nothing prevented

its shining out through the other openings. But in spite of these we die, if our noses and mouths are closed. Have you observed what happens to the burning wick if we close the top of the chimney?

Dis :—The light is put out.

Tea :—The light is put out because there was no exit for the smoke. This smoke fills up the whole chimney and it becomes impossible for the light to burn. In the same manner there is a burning light inside us, which shines out through the medium of our mind. The various thoughts and desires surge within this mental chimney as the smoke from the burning wick. These thoughts and desires instead of being cleared away are allowed to cloud our minds with the result the light in us is ultimately put out. When our light is put out we die. The proof that there is fire in us is this. If we touch our body we feel the heat but a dead body has no heat. Our body is just like a lamp. In the lamp only the wick is burning in the hollow of the chimney. This chimney does not form part of this burning wick. Still can you touch the chimney?

Dis :—No.

Tea :—Why not?

Dis :—Because it is hot all over.

Tea :—The chimney feels hot because the flame inside heats the vayu which in turn transmits the heat on to the chimney. In the same manner there is a flame burning at one end of our body. This flame lends its heat to all parts of the body through the medium of vayu which fills up the numerous tiny hollow spaces in the tissues of our body. That is how our body gets a warm temperature. When this flame is put out the body loses its heat and becomes cold just like the lamp when its flame is put out. The body of a dead man is cold to our touch. It has lost its temperature. If as you say that creation is made with the help of these five elements we should die. Not only that. The body should not begin to lose vayu first, heat next, and so on all the elements one by one. All the elements must die out simultaneously. For example we make an image out of an alloy,composed of gold, silver, copper, lead, iron etc. When the image is completely destroyed the different metels composing the alloy,all get destroyed simlutaneously. This is what should take place at death if our body is made of panchabhootha. Thus our body is not made of the so called panchabhootha. But listen. I shall tell you what these panchabhootha really are. The five

elements are known to be Akasa, Vayu, Agni, Appu and Prithvi. Of these the Akasa is Brahma, the Sadasivam (the ever existing Sivam). This Akasa is located within us above the Bhru Madhya (point Vitus). Vayu is Sivam (the life essence)and is located in the Bhru Madhya . Agni is Rudra , the effulgent fire from Vayu . It is located between the lower part of Bhru Madhya and the root of the naval cavities. Appu is Vishnu, the mind that pervades from this Rudra and is compared to water on account of its flow and Prithvi down below is Brahma the Ahamkara. Thus from Sadasivam etherial Brahmajyothis or the divine light, Siva the all pervading Vayu which is the energy of all life originated.From this all pervading Sivam, Rudra the vibrating glow of light originated and from this glow Vishnu the mind like vapour from water originated and from this water like mind Brahma the Ahamkara the fountain head of all Nescience and the Creator of this so called world originated. These are the Panchabhuthas (five elements of creation). These five elements are 5 metaphysical states which bring about a conception of this world. You cannot create a world like this by mixing the so called five elements. The eternal self the Brahmam,

vibrating as Vayu, Agni Appu and Prithvi finally becomes the embodiment of Ahamkara. It is from this Ahamkara that the world comes out as mentioned above. For example when we are asleep we have no world. That is because our Sakti was concentrated in us without being spread outside. After waking up when this concentrated energy spreads out we begin to have the mind and Ahamkara. It is the Ahamkara that keeps up this world. A dead body has no world because there is no flow of energy. The world comes out of this flow and when this flow is concentrated in us the world vanishes. This is the real state of creation and the existence of the world. This inner force of ours is variously conceived of as Panchabhootha, Panchaendria, Pancha-Brahma and so on. Out of this Panchabhootha conception, Akasa is the Jothi the eternnal reality called otherwise Sada-Sivam. Vayu is the Jeeva known as Sivam. Agni is Rudra the glow of life. Appu is Vishnu the mind. Prithvi is Brahma the Ahamkara. All these five elements originate from Akshara. Akshara is the Self. I have already said that this Akshara is the Self. It is again this Self that becomes Akasa and with it all the five states as above mentioned

also originate. Without these five states known as Panchabhootha it is impossible for any being to reproduce itself. For example when we are asleep three of these states viz., the mind, Ahamkara and the prakasa (glow) were absent in us. There were the other two states viz., the Akasa and Vayu in us. It is only when we wake up that all the five states manifested themselves. It is only in this completeness of circumstances that we are able to reproduce. This is the reason why it is said that all creations are made out of Panchabhootha or the five elements. These truths were reduced into writing for the benefit of the world by persons who have realised them. But the so called scholars without probing deep into their inner meanings and significance and without realising the truth themselves have unfortunately misguided the whole world by giving a totaly different interpretation to the expressions invented by those who have realised these truths. It is just like this. A man planted a banana seedling. He watered and manured it. It grew up and yeilded a big bunch of crop. From that bunch one banana was taken and the same was nicely roasted. Another was made into a curry, a third one was made into a pudding and a

fourth was allowed to ripen and eaten as fruit. Whose is this experience ?

Dis :—The experience is of the person who pla-..:ed the seedling ?

Tea :—Suppose we have neither seen the banana tree, nor enjoyed its fruits nor even heard of the same, could we speak of anything about the same ?

Dis :—No.

Tea :—Imagine a person who planted a banana tree and enjoyed the fruits wrote about his experience on a cudjon leaf or paper. We read what we wrote. By this mere reading do we get the real satisfaction of having seen the tree or eaten its fruits ?

Dis :—No. We do not get the real satisfaction.

Tea :—Who was it that enjoyed it's taste ?

Dis :—The person who ate it.

Tea :—In the same manner people not being able to understand what was written by men of experience actually enter into various disputes and fight among themselves. One speakes of the pudding like this. "I know its taste". "It is pungent" without realising that it is always sweet. Another speaks of the curry like this. " I know its taste". " It is very sweet" least realising that it is always pungent or hot. So on they discuss and

fight. When two like this are fighting a third man comes with another absurdity. Thus the confusion is only increased. None of these have tasted and experienced the real things. The one who had the experience of real taste was the one who ate it. You only read about what this experienced man has written and without understanding the meaning begin to speculate. Imagine a person partaking of some rich food in a plate or leaf. After the food is eaten completely a dog comes and licks the empty plate or leaf. Does this dog know anything about the food served in the plate or leaf? Dis :—No.

Tea :—Just then if another dog comes there to lick the same leaf what would happen?

Dis :—Both the dogs would fight and tear each other.

Tea :—But do these dogs know anything about the taste of the food served in the leaf?

Dis :—No. Tea :—Who knew the tastes?

Dis :—The one who actually ate the food?

Tea :—In the same manner various treatises were composed by persons who have known the reality. These are known by the name Sruthi. Sruthi is knowledge. This knowledge as expressed in these treatises is of the persons who have attained self realisation. Without realising

the self for themselves people read these treatises and misunderstanding the meaning, go about pretending that they have understood everything, and enter into profitless disputes. There is no genuine desire in them for knowledge and experience. They thirst for mere fame, position and recognition by the world as great learned personages. The human society has gone to ruins on account of these fame mongers. People have become ignorant. There is no real Akshara-Abhyasam (study of Akshara) anywhere.

Dis :—Oh! Revered Teacher! Do you say that nobody has had Akshara-Abhyasam in this world? If that be so, how did this people study all scripts. (Grandhams)?

Tea :—What have you understood by Aksharam?

Dis :—The fifty oné alphabets (Sanskrit) begining from A.

Tea :—Oh! Akshara is not so many. "A" is not an Akshara. Have you understood the meaning of the word Akshara?

Dis :—That which has no Ksharam (decay).

Tea :—What is the thing that is without any decay?

Dis :—It is Brahmam.

Tea :—What is that Brahmam?

Dis :—That is the Self.

characters than you have mentioned? Besides, you yourself had said that Akara has sound. Now look here, what are my two hands doing?

Dis :—They are clasped toghter in obeisance.

Tea :—Now what am I doing with my hands ?

Dis :—You have unclasped and you are keeping them apart without removing the contact.

Tea :—What is this state ?

Dis :—It is like Akara.

Tea :—Has it any sound ?

Dis :—No.

Tea :—Look at my mouth. In what form is it ?

Dis :—It is closed.

Tea :—Can you call it Akara ?

Dis :— No.

Tea :—What am I doing now ?

Dis :—You have opened and it is in the form of Akara.

Tea :—Has this Akara any sonnd ?

Dis :—No.

Tea :—Is sound made; or does it originate by itself ?

Dis :—It is made.

Tea :—So, is there any destruction for what is made ?

Dis :—It has destruction.

Tea :—When you say "A"does your energy go out or does it remain inside ?

Dis :—It goes out.

Tea :—In the same way by making noise our Jeeva in us goes out daily. When it goes out what happens?

Dis :—We die.

Tea :—So what do we learn ? Is it the one that is eternal or not eternal ?

Dis :—Not eternal.

Tea :—Therefore, the practice done by the self by itself is Akshrabhyasa. In the previous chapter it was said that Vidya (knowledge) is Akshara (eternal)and that Akshara is the self. So, that which is to be learned is the Vidya or the self. Then there will be no destruction. Thus, Aksharabhyasa(the study of Akshara) is done to become the eternal. The Akaram that you have mentioned just now is for the destruction. So can you call that Akshara ?

Dis :—No.

Tea :—If you make a sound, the energy is wasted. Can you call this wastage Akshara ?

Dis :—No, it cannot be called so.

Tea :—So have you studied Akshara ?

Dis :—No. I have not studied it.

Tea :—So will you be able to realise the Artha (meaning or reality) without studying Akshara?

Dis :—No.

Tea :—Without realisation will you get at this Artha (meaning or reality)?

Dis :—No.

Tea :—The meaning of Artha in a wordly sense is wealth. Suppose you have this wealth where will you store the same, inside or outside ?

Dis :—Inside.

Tea :—In the same manner Artha (reality) is within you in your Dhathu,(the vital principle) Without practising Akshara can you get at this vital principle the Dhathu or root ?

Dis :—No.

Tea :—Where do you think still the Dhathu to be? Is it on cudgon leaf or paper or is it within us ?

Dis :—It is whithin us only.

Tea :—Without rousing this Dhathu will -you realise Artha (reality) ?

Dis :—No.

Tea :—So it is only when you practise Akshara you will rouse your Dhathu and get at the real Artha or reality. If you study merely the letters (alphabets) which the common people call Akshara, you will be only weakening your Dhathu. You also become dull. Any amount of your wordly studies will be of no avail to you if you do not rouse your Dhathu. The Popular notions about these metaphysical topics are all wrong. If you want to study the truth you must go to the root

and study it from there. Then only you will get at reality. It is like this. You have a piece of paper. This paper has now an inner and outer surface. But if you take the onter surface alone as the sole reality can you know any thing about the other side or conceive of a duality of surfaces ?

Dis :—No.

Tea :—Now what have I done ?

Dis :—You have drawn a "∩" horse shoe like mark on the paper.

Tea :—By putting this mark what did you get ?

Dis :—I got the conception of an inner and outer side.

Tea :—How did you get it ?

Dis :—By drawing the mark in that manner.

Tea :—If that was not drawn could there be an inner side and outer side ?

Dis :—No.

Tea :—So, what came first, the inner or outer side ?

Dis :—The inner side.

Tea :—If there is no innerside, can there be any outerside ?

Dis :—No.

Tea :—Then which is bigger, the inner side or the outer side ?

Dis :—The outer side.

Tea :—The inner side is very small and the outer

side is very big. So the big one originates from the small. To illustrate this point, tell me whether a seed or a tree is bigger ?

Dis :--The tree is bigger.

Tea :—If there is no seed, can there be any tree ?

Dis :—No.

Tea :—So, what is the basis for such a big tree ?

Dis :—Seed.

Tea :—In the same manner the big outside which is the world is originated from the very small innerside of ours. For example: Potter, first of all, cleans the clay and makes a ball out of it. Is there any inner side or outer side for this ball ?

Dis :—No.

Tea :—Why ?

Dis :—Because the clay has the form of a ball.

Tea :—Then, what does he do after placing it on a wheel ?

Dis :—He, then, turns the wheel and makes a pot out of that ball.

Tea :—How does he do it ?

Dis :—When the wheel is rotating he makes a small cavity in the ball with his thumb and this cavity is the innerside.

Tea :—Then what is it that comes first ?

Dis :—The inner side.

Tea :—Besides this, suppose you require the inner

side and I the outer. Then, what will you do, being in need of the innerside ?

Dis :—I will have to make the innerside.

Tea :—Being in need of the outerside, what should I do ?

Dis :—Make the outerside.

Tea :—That is never possible, because, there is no outer side if there is no innerside. Therefore being in need of the outerside, I have to make the innerside only. So, yourself, being in need of the innerside and myself, being in need of outerside, make the innerside only. You make the innerside and sit in and I make the innerside and sit outside. Very well. Now see this house. If there is no house like this can you speak of an inner and an outer side ?

Dis :—No.

Tea :—Now sitting at this door step I look outside. Then can I see or know what happens inside the house ?

Dis :—No.

Tea :—If I look inside can I know anything about what takes place outside ?

Dis :—No.

Tea :—Then, can whatever in the innerside be spoken of as existing in the outerside ?

Dis :—No.

Tea :—Can whatever in the outerside, be spoken

of as existing in the innerside ?

Dis :—No.

Tea :—So there are these two sides, each forming the counter part of the other. So also we have two states known as the subjective and objective states. Andharya is the inner subjective side. Bhahiyam is the outer objective side. Out of these two sides from which is our origin ? Is it from the inner or the outer side ?

Dis :—From the inner side.

Tea :—So, is not the inner side the real source ?

Dis :—Yes.

Tea :—Is not this source our inner shrine ?

Dis :—Yes.

Tea :—Is it not to this shrine that we have to go ?

Dis :--Yes.

Tea :—Is not this shrine the source of all reality ?

Dis :—Yes, it is so.

Tea :—Can you speak of the outer side as reality ?

Dis :—No.

Tea :—So the real is within us. Is it not ?

Dis :—Yes.

Tea :—Is this not the truth ?

Dis :—Yes.

Tea :— Is it not the truth that we want ?

Dis :—Yes.

Tea :—So, where have we to learn to go ?

Dis :—To the inner side.

Tea :—Now where do we learn ?

Dis :—In the books, in the outside.

Tea :—So, is it true or false ?

Dis :—False.

Tea :—So what we are being taught and what we teach are all falsehood. To know the truth,we have to seek in the Innerside. Do you think that a dead body has any conception of the world ?

Dis :—No.

Tea :—Why ?

Dis :—Because it has no life.

Tea :—So, if there is no life, is there any world ?

Dis :—No.

Tea :—Then, from where does the world originate?

Dis :—From the life.

Tea :—But is there the world at all times when there is life ?

Dis :—No.

Tea :—When is it that there is no world ?

Dis :—While sleeping.

Tea :—While sleeping, where does the Jeeva remain ?

Dis :—It remains in us still.

Tea :—Then, do we have any conception of begining and end, place and things etc ?

Dis :—No.

Tea :—When, do these conceptions originate ?

Dis :—When our jeeva comes out after the cessation of the sleep.

Tea :—Then, from where does it come out?

Dis :—Frcm the Inner sole.

Tea :—Therefore, the jeeva, which has come out side is to be taken back to the Innerside and then only we attain the truth. Then we will have knowledge. This is called Masthaka jnana (the knowledge of the head). Now, in the world there is only the book knowledge, which is not real. Therefore, whatever we are taught are unreal. But, the Vedas and Ithihasas are not unreal, because these are written by those who have taken their jeeva to the innerside, to the Masthaka, and have known the reality. People generally go in the reverse direction and proclaim themselves to be the truth-seers and this process we have already seen is quite unreal. One cannot know the reality by studying books which are in the outerside. To know the reality we should look into the inner principles and do Aksharabhyasa. Then only the Dhathu will get enlightened. Then only we can attain the state of Sarvajna (the all knowing).

Chapter 6

The origin of creation; its different forms and its superior sense.

(Srishti, Srishtibhedam and Visesha Budhi)

CHAPTER 6

Dis:—Oh! Swamiji, I am convinced that the state of creation is as what was described in the previous chapter. But there are varied forms of these creation each different from the other. It was said in chapter 3 that this is due to Griha-Vyathyasa (bodily differences) and that the same will be explained later on. I pray that the same may be explained to me in detail. I am eager to know all these.

Tea:—What are the different forms of creation?

Dis:—They are the human beings, the quadrupeds, the birds, the reptiles, the water beings, the ants, the insects and so many other things.

Tea:—Who are these human beings?

Dis:—We all, the Manushya (men).

Tea:—Why are we called Manushya?

Dis:—Because we are intelligent.

Tea:—The other animals?

Dis:—They are not intelligent like us.

Tea:—This is an absurd notion. It is we, the so called human beings, who are wanting in intelligence. All other beings except us are highly intelligent. The three common and main functions of all beings are (1) eating (2) sleeping and (3) coupulating. We human beings considering ourselves superior, ridicule the other beings like reptiles,

birds, beasts and other insects including microbes. The other creatures all are thinking like us that they are also human beings. Really there is no special creation of Manushya (human beings) as such. The so called human beings also are animals like bipeds and quadrupeds. There is no rhyme or reason in saying that we are the most intelligent of all beings. We take the instance of a parrot. We cage this creature and make it familiarise with us. It carefully picks up our voice and tries to imitate it. If we teach it anything it tries to repeat it. Is this accomplished without any intellectual effort on the part of the parrot ? While this creature is able to pick up our sounds and words we are not able to pick up its sound and voice and imitate the same as it would ours.

Dis :—Swamiji ! Animals and birds have no language.

Tea :—You should not say that. There are as many different languages as there are different species of creation. But we are not able to understand that. It is like this. You know only the language prevailing in your part of the country. Suppose a man from the North comes and speaks Hindustani, or an Englishman comes and speaks his tongue, or a man

from Kanara comes and speaks Canarese, are you able to make out anything of what these respective individuals would speak ?

Dis :—No.

Tea :—The reason ?

Dis :—Because I am not acquainted with their languages.

Tea :—In the same manner the beings. What we call beasts and birds have also their own tongues. Because we have not studied them we are not able to understand them. If one member from a herd or group goes astray, the others immediately detect the same and call for it. The strayed member responds to the call and runs back to the herd. Do we not see all these in the so called birds and reptiles?

Dis :—Yes. We do see.

Tea :—So they too have their own systems of language. They can converse and communicate with each other in their own language. They can understand and obey it also. We do not understand it because we have not studied their systems of language. This is as stated before, just like our not being able to understand another human language that we are not previously acquained with. But they pick up our language and respond. A buffalo or a bull accustomed to hear directions in one

language, if taken to a country where a different language is spoken, easily picks up the purport of the directions given to it in this new language. Not only that; we capture the so called wild animals such as lions, tigers, elephants, leopards etc., and tame and train them to do various tricks. They pick up what all we teach them. The training is given not in their language but only in our language. When they are capable of doing this can we under-rate their intelligence?

Dis :—Yes. They have intelligence. Without that they would not be able to respond to our words

Tea :—Moreover, we can prove that we are inferior in understanding to them and they, whom we ordinarily say as inferior beings, possess superior powers of understanding. For example, suppose, if we want to study other languages, except our mother tongue, we ought to taught the other languages in our tongue only. Then only we can understand it. If not; is it possible to understand and study?

Dis :—We cannot.

Tea :—Then, the above said animals and birds are taught in our languages only, and not in their language. So, who has got Visesha budhi (superior sense)?

Dis :—It is cleared that the above beings have got

the superior sense.

Tea :—Though we proudly think, that we are only got the superior knowledge, and we are the human beings, we are not able to study the other languages unless we are taught it in our tongue. But the other beings are taught in our language and they follow accordingly. We are not giving instructions in their language. Though we co-operate and work with them, in several ways for a long time, we are not able to understand thier speeches between themselves. Therefore those beings have got superior sense. You take a cattle from the shed to a far off wilderness across a ferry on a dark night and leave it there. If it is not hurt or eaten up by any other animal, you will find the said animal returning home to its shed in the farm yard. Similarly if you take a so called intelligent man through the streets of a crowded city which he has not seen before and leave him at a certain place, do you think he would return home without the assistance of another man?

Dis :—He won"t be able to come back without the help or assistance of another person.

Tea :—What is that due to? Did you not say that human beings are superior in intelligence and understanding and that we are such human

beings ? How is it then that a person taken to another place through a crowded street is not able to come home, without any help whereas the so called beasts are able to trace their way back, even if taken ten or twenty miles distance away ? Who showed them the way ?

Dis :—Nobody showed them the way back. They came back all alone of their own accord.

Tea :—So who has got Visesha Budhi (Superior understanding) ?

Dis :—The so called animals.

Tea :—Who are the beings generally known to have this Visesha Budhi ?

Dis :—Human beings.

Tea :—So who are really human beings ?

Dis :—Those whom we popularly call Mrigam (beasts and birds etc) .

Tea :—Who ought to be really what is popularly called Mrigam (animals) ?

Dis :—Those who boast as human beings .

Tea :—The reason why these quadrupeds who are generally called beasts, but who are the real human beings, possess superior powers than the so called human beings is this. As described in the previous chapter the subtle Vayu (air) is the Knowledge. The animals have this Vayu always under their control. The inner

control of the Vayu that we have during our sleep is always possessed by these animals. In them the vayu that is the essence of knowledge is in perfect Rhythm and harmony. When this factor, which is the knowledge, becomes so, all conditions come under its control. So with the control over Vayu they are able to know by a higher perception from where they started and they can smell back their way. In us the Vayu does not flow inward in perfect Rhythm and harmony. It gets scattered in various preoccupations, likes and dislikes, with the result our energy gets wasted. Due to that we affectionated to this worldly affairs i, e, our property, your property, my son, your child, my friend, enemy foreigners etc. We lose our superior powers for example, the sense of smelling. This is the reason why we are not able to trace our way back home if we are left in a far off wilderness. When we gather up all the scattered energy in one single stream we get complete control over Vayu and we become enlightned. By which we get self knowledge. Then only we can be called human beings. There is no separate creation of human beings as such. We become human beings only by our endeavour. It is only when we are twice

born as human beings we get rid of our illusions and hallucinations and get salvation. For example, what is it that you seem to perceive while you are crossing a desert in hot sun?

Dis :—We seem to perceive water at a distance.

Tea :—If you go to the place where you thought you saw water can you see the water?

Dis :—No. There won't be water there.

Tea :—When you thought there was water there, can you say that your thinking was correct?

Dis :—No.

Tea :—The reason why you thought you saw water is due to a blaze caused by the action of heat on the vast expanse of sand which is devoid of any shade of trees. In fact there was no water when you went over to the place. This illusion appeared as a reaction when the energy that flowed out from you reflected on the blaze caused by the heat. This illusion is known as Mriga Budhi (perception of beasts). So whoever gets this optical illusion are only beasts. Since this illusion is only a reflection of your own energy, when the same flowed out, if you can prevent this flow out, and concentrate the same within you in one single inward flow, you will get over such illusions. Then only you will become real Manushya (human)

The significance of the word Manushya is one who does Mananam. Mananam means discrimination of the good and bad or finding out the eternity and temporary also the everlasting and decaying. A person who has known reality is unperturbed. He is calm and serene. He does not allow himself to be dragged out. He does not waste himself in noisy words. Noisy words are not reality for when we are in deep thinking can we utter anything?

Dis :—No.

Tea :—When you are uttering something can you have concentration of thought?

Dis :—No.

Tea :—Not only that, when we are in deep thought some body comes near us and makes a noise. Then what do you say?

Dis :—I say, please don't make noise. I am deeply thinking about something.

Tea :—So, when we are in deep contemplation, neither could we make any noise, nor could we tolerate any other person making any other noise. In the same manner when we are in a state of Mananam or contemplation of reality we cannot make any noise. Our sound vibrations get merged within us. Then only we become real human beings. (even the english word Human or man is indicative of this meaning).

This is the state where the mind gets merged with the eternal reality. That is why it is often and on said that only human beings can have salvation. All the so called men and women who indulge in hatred and energy and fight with each other and waste their breath in so many ways are not human beings. They are only beasts. To become human beings you must cast off your Raga(likes) and Dwesha(dislikes) and attain the state of inner harmony and composure. Till you attain this you are only beasts.

Dis :—Swamiji. All that you have stated seem to be true. But how is it in nature we see so many different varieties of creations ? There are the so called human beings and there are besides them the so called beasts like elephants, lions, tigers, cows, goats and so on and birds like kites, parrots, crows, peacocks etc., and reptile and water beings like snakes, frogs, fishes and many other tiny insects like ants and other microbes. You also said that in all these cases the creation is one and the same. But how did they become different in forms like these ? Kindly explain these also to me.

Tea :—You see the nature in different forms just like you see the human abodes in different sizes and shapes. Some abodes have storeys :

some don't have them. Some are square: some are octagon: some face East: some face West: some are terraced: some are roofed: some are built with bricks: some are built with mud: some are roofed with tiles: some are covered with leaves and so on. But who are living in these abodes?

Dis :—Human beings.

Tea :—The various forms that you see in nature are only the griha (abodes) of the Jeeva. Just as there are various kinds of griha for the human beings to live in, like the bigger mansions with four storeys and eight storeys or the smaller habitations like the mud huts and hovels, there are various kinds of bodies in nature like men, beasts, reptiles, birds insects etc., for Jeeva to live in. Now tell me who are residing in these bodies?

Dis :—Jeeva.

Tea :—How many Jeevas are there?

Dis :—Only one.

Tea :—So simply because of the differences in the nature of their bodies can you say one is a superior kind of Jeeva and another as inferior kind?

Dis :—No. We cannot say.

Tea :—Can there not be among those who dwell in humble mud huts men more intelligent than

those who live in palaces ?

Dis :—There can be.

Tea :—How is that ? Can you tell me ?

Dis :--I have moved with all sorts of men, such as the big Maharajas and Zamindars and also with the poor people whom they call Pulayas and Parayas. I have seen among Pulayas and Parayas many respectable men who are more intelligent than these Maharajas and Zamindars. Not only that: there were Saints like Nandanar and Pakanar among them whose ideas are followed by these so called superior class even unto this day as they are considered to be true and sound. Such poor people are greater than these high class people.

Tea :—So, is intellect and wisdom a monopoly of any class ?

Dis :—No.

Tea :—In what kind of habitations did this Saints Pakanar and Nandanar live, and in what kind of habitations do these poor Pulayas and Parayas live ?

Dis :—The Pulayas and Parayas whom I have come across are living in mud hovels covered with leaves. I have heard it said that Pakanar and Nandanar were also living in small huts built in wilderness.

Tea :—So, can you say only people living in

particular homes are men of culture and wisdom ?

Dis :—No.

Tea :—Now, hear me. The bodies (Jadam) of the so called human beings are something like the eight storeyed palaces. Those of the so called beasts are something like the four storeyed palaces and those of the so called ant something like the huts. But can you say that the Jeeva of the so called ant living in a mud hole is different from the Jeeva of the so called man in the eight storeyed palace ?

Dis :—There is no difference.

Tea :—But where does the difference lie ?

Dis :—In their habitations.

Tea :—By this differences in the habitations is there any differences in the intellectual capacities ?

Dis :—No.

Tea :—But the smaller beings do possess greater mental and physical powers than the bigger ones. I shall point out this to you. You have seen the tiny ants. No other beings have got such physical and mental capacities as these tiny ants living in small holes. You have seen an ant carrying a weight several times heavier than its own single handed. Can any other being carry a weight like this heavier than its own weight single handed ?

Dis :—No.

Tea :—Not only that. These ants are very intelligent. You have seen that they work systematically overcoming all obstacles and store their food for future use with great foresight and imagination.

Dis :—Yes, I have seen.

Tea :—Now about their speed. Have you seen what happens to a person who runs along a narrow lane, infested with ants ?

Dis :—They nimbly get on his body and sting him.

Tea :—So who has got more speed ?

Dis :—Ants.

Tea :—Like this various beings do various things with very great insight, caution and forethought. We are also a kind of beings. We also do several things quite cleverly and intelligently but beings like bees, spiders, and weaver birds and hornets do things which we can never do. Among these creatures the behaviour of bees is very interesting. These animals make big hives beneath suitable branches and store honey and live therein. Animals other than men make their abodes independently and without any trouble to other beings. But in the case of men, they are not only independent in constructing their houses but also destroy many animals and trees in the process.

The houses thus constructed by man with the help of many men collapse in strom or rain, whereas the abodes constructed by bees etc, can withstand these destructive forces. It is because these little animals are capable of selecting suitable places for their nests. Therefore the knowledge of these animals seems to be more profound and wonderful.

Further, you observe the behaviour of birds. When the female bird is about to lay eggs, the male and the female pick up twigs, blades of grass etc.,and build a nest. The female lays eggs and broods. The male keeps a watch. Then the eggs are hatched and the parent birds very affectionately pick up food for the young ones knowing that the young ones are not yet capable of seeking food for themselves. In this manner they bring up their young ones until they are able to fly and seek food for themselves. When once they are able to fly and seek food for themselves, they kick out their young ones and are no more worried about them. Their relationship as parents and children ceases to exist. They all become members of one society. There is no distinction as father, mother, son etc ., all are equal. Their intelligence and foresight are surprising. They had a great sense of responsibility in

the matter of food supply and bringing up their young ones. They are capable of undergoing any amount of troubles and difficulties when their young ones are not able to look after themselves. But when the young ones once feel strong to look after themselves they adopt a detached attitude and send them out. The young ones also cheerfully detach themselves from the parents and go out. Are these not within our observation?

Dis :—Yes, these are within our observation.

Tea :—We, the so called human beings, are not able to look after our children, as these birds do with their young ones. The Human mothers neglect their children and go after their own pursuits. They feed their children untimely and do not at all take any care of their health. They foolishly give unwholesome food to them and spoil their health and appetite. The mothers themselves don't take care of their health and infect their children with all their ailments. Look at the birds. Their young ones are always taken care of. When one of the parents goes out the other keeps a watch over the young ones and looks after them carefully. In the case of human beings, even if one of the children is about hundred years old and their parents happen to be alive, they will be always

thinking of providing for their children, however grown up they might be. The children also in the same way exhibit a pitiable anxiety for their parents. The human beings suffer a good deal by such absurdities of family affection like mere brutes. Such things also are within our every day experience. Is it not so ?

Dis :—Yes, it is so.

Tea :—We don't think about these things and that is why we are ignorant, instead of getting enlightened. The main cause of our not thinking about these things is due to a false sense of pride that we are the most intelligent of the creations and that all other beings are inferior to us. We think like this because of our foolishness. If we see a thing or hear about a thing or have a conception of anything and if we reason out about them properly we can arrive at the truth. Without doing that we are obsessed by the false notion that we are superior to all creations and all the rest are below us. Iswara (God) is Jeeva. This God resides in the heart of all beings and manifests himself through the mechanism of Maya in all beings. God is in all beings. There is only one God and there is only one kind of Divine energy for all beings. We think our energy is different from the energy of other beings

because we have not understood the truth. When we know the truth we could see the identity of this energy with the self. At this stage false pride and likes and dislikes vanish away and we realise the self.

Dis :—I have still a doubt in what you have stated. You said there is no difference between one being and another. Then there are what is known as the Purusha(male) and Sthri(female). Can we say that there is no difference like this?

Tea :—What have you understood from what I have stated before? I said that all is of one energy. Then, can there be any difference of one being from another? But I shall explain to you what is the real significance conveyed by the term Purusha and Sthri. Can you tell me who is a Purusha and who is a Sthri?

Dis :—We are all Purusha and the ones that gave birth to us are the Sthri.

Tea :—Suppose from the beginning the world knows us as Sthri, then by what name will we be called? Will the world say that we are Purusha and not Sthri?

Dis :—If that be so we will be called females and females males.

Tea :—People do not understand what is the original significance of Purusha. This term acquired a different meaning and people began

to follow this popular meaning without thinking deeply what the real significance of the term is. Can you now tell me what this term Purusha means?

Dis :—One who resides in a Puram (habitation) is a Purusha.

Tea :—Where are the beings-beginning from an ant to an elephant residing?

Dis :—In their respective habitations.

Tea :—What are these habitations?

Dis :—The homes that we live in, and the respective coverts in the case of animals, wherein they take their shelter.

Tea :—But if you don't have a Jeeva of what use are these homes or habitations? Can there be any use at all?

Dis :—There won't be any use whatsoever.

Tea :—What is the Puram meant for?

Dis :—It is meant for us to live in happily.

Tea :—Without Jeeva (life) can we live happily?

Dis :—No.

Tea :—Why not?

Dis :—Because we don't have Jeeva.

Tea :—So, who want this Puram to live happily?

Dis :—Jeeva.

Tea :—Which is the Puram wherein Jeeva resides?

Dis :—This Jadam (body) that we see.

Tea :—So by what name should we call this Jadam (body)?

Dis :—Puram.

Tea :—When the Jeeva is concentrated and made to vibrate within without any wastage outside, it becomes the Purusha. This Purusha is Siva. This aspect of the Purusha is like this. A man gets into his house and closes all the doors and windows and sits inside. Can he see, hear, or know anything outside?

Dis :—No.

Tea :—Suppose he opens the door and comes out and sits on the verandah, can he not see hear and know what takes place outside?

Dis :—Yes.

Tea :—Why did he not see, hear or know when he was sitting inside?

Dis :—Because he retreated inside his house and shut all his doors and windows and sat quiet.

Tea :—But when he came out into the verandah what happened?

Dis :—He becomes aware of all that takes place outside.

Tea :—When was it that he actually knew what was happening outside, was it when he was inside or was it when he was outside?

Dis :—Only when he was outside.

Tea :—How can that be? When he comes out

who is it there in the house to know that he severes his connection with the house ? But in the example given the person is still on the verandah. He has not left the house. Can you say that he has left the house, when he is still in the verandah ?

Dis :—No.

Tea :—Can be said to be inside the house either ?

Dis :—No.

Tea :—So he was at a place which was neither inside nor outside and so he was able to know hear or see what was taking place outside. If he leaves the house or if he is inside the house, he cannot see anything about what is taking place outside that house. Now in this manner tell me where was our Jeeva(life) when we were sleeping ?

Dis :—Our Jeeva was inside us.

Tea :—You wake up and see all these and hear all these. Then where is the Jeeva ?

Dis :—Our Jeeva is outside.

Tea :—If our Jeeva is outside could we see or here or know about the things that take place around us ?

Dis :—No.

Tea :—Why not ? Suppose our Jeeva is outside, what would happen ?

Dis :—We will become Savam (dead bodies) .

Tea :—If our Jeeva is mearly inside us could we have known anything outside ?

Dis :—No.

Tea :—How is it so ?

Dis :—Because our Jeeva is in its natural place without spreading itself outside.

Tea :--Where does it stay ?

Dis :—It stays in its puram(house) .

Tea :—So what is this Jeeva called when it is inside its own puram (house) ?

Dis :—It is called Purusha.

Tea :—How did it become so ?

Dis :—Because the sakti of Jeeva (energy of life) was concentrated within, without any flow outside.

Tea :—Who are those who can control their energy like this ?

Dis :—Purushas (realised beings or Super-man).

Tea :—Who are those who cannot control their energy like this ?

Dis :—They are those whose Jeeva is neither in the innerside nor in the outerside.

Tea :—When is it that you said you perceive the affairs outside ?

Dis :—When I wake up and when my Jeeva is neither inside me nor outside me.

Tea :—Now hear me. When our Jeeva is concentrated inside and rests calmly it is Purusha.

But when the Jeeva wakes up from this rest and vibrates out it becomes Siva Sakti (the energy of Siva). This is what is known as Purusha Prakrithi. This is the flow out of the Purusha from its abode as Sakti (energy). Purusha is the Jeeva (life). The Sakti (the energy) is the Sthri. This Sthri is Prakrithi (nature). Purushaprakrithi is the external flow of the Purusha from within. This Prakrithi is Sakti (energy). This is the Dame, mother Nature. It is from this Mother that all of us originated. So who is our mother ?

Dis :—Our mother is this Sakti, the Maya.

Tea :—Who is Jeeva ?

Dis :—Siva.

Tea :—When Sakti is our mother, who ought to be this Siva to us ?

Dis :—Siva must be our father.

Tea :—So, Siva became the father. This father is Purusha and Sakti became the mother. This mother is Sthri. So can we call anybody Purusha or Sthri (male or female) as it is popularly known ? Purusha and Sthri are father and mother. So, in the common parlance we are neither Purusha nor Sthri, So what are we ?

Dis :—We are then neither male nor female.

Tea :—What is that person called ?

Dis :—Napumsaka (Neuter).

Tea :—What does this Napumsaka indicate ?

Dis :—That it is neither male nor female.

Tea :—Now hear me carefully. The Jeeva that is the purusha, the Sivam within us, when moves out becomes Sakti. That Sakti is the mind. It is from this mind that the neuter ego namely the "I" originates. For example, suppose we sleep in a room familiar to us. Suddenly we wake up from that sleep. We begin to grope about the walls in a rather unfamiliar way. That is because when we woke up the Siva the Purusha suddenly came out as Sakti. That Sakti was the mind and then there was only the mental factor. So we were not able to recognise things immediately. In order to recognise things there must be the neuter, the Ahamkara (ego). It is this neutral factor that discriminates and differentiates. The sakti that is the mind appeared divided only through the medium of this neutral principle which is the Ahamkara. Without this Ahamkara the "I" there is nothing. Whatever we see and hear are all from this Ahamkara. This Ahamkara is the Brahma (creator). It is Brahma that creates with the energy called Mind. This is called Brahma Srishti (creation of Brahma) Without this Brahma there is no creation as such. This Brahma is always in Yajna. Yajna

is Yaga (the sacrificial fire). The Yaga Kundam(the pit where the sacrificial fire is lit) is in Brhumadhya (middle of the brow). This Brhumadhya is the eye of fire called Sushumna The Brahma that is the egoistic "I" sits by this fire and performs Homa (sacrifice) casting his volitions in the sacrificial fire. The world that we see around us is the smoke that comes out of this sacrifice. This world is something like smoke. We are engulfed and lost in this smoke. So we are not able to distinguish the Sthri from Purusha. When the reality of this smoky world is revealed everything becomes clear. If the smoke should clear the things that are cast into, the fire must be burnt out completely. This is accomplished only by blazing forth the fire. When once the fire is so blazed, you get the light(Prakasam). In this light (enlightenment) you can discern the mind, the source of all activities. When once the mind is discerned you can control the same and when you control the same you become the real Purusha or the super-man. Till then you are only a neutral entity.

Dis :—Beloved Guru ! It was said that our mother is Maya and that Maya is the Sakti. But in the world ladies conceive and deliver children. Such ladies are known as mothers. How is this

to be reconciled ? Kindly explain this also.

Tea :—Who gives birth?

Dis :—Ladies.

Tea :—What was the cause of their giving birth to children?

Dis :—Their conception.

Tea :—What is the cause of their conception ?

Dis :—Samyoga (cohabitation).

Tea :—Can there be conception without Samyoga ?

Dis :—No.

Tea :—In cohabitation how does conception take place?

Dis :—Conception takes place because of the Sukla (vital fluid).

Tea :—Without Sukla can there be conception?

Dis :—No.

Tea :—So what is the Sukla?

Dis :—This sukla is the Bijam.

Tea :—What do you mean by Bijam?

Dis :—It is the seed.

Tea :—Without this Bijam (seed) can there be anything?

Dis :—No.

Tea :—You have some seeds. You want to raise a crop. What should you do ?

Dis :—I must plough the field, level the ground and sow the seed.

Tea :—If you sow the seed elsewhere will it

sprout out?

Dis :—Yes.

Tea :—No; the seed will sprout out only in a congenial soil. Did it sprout out from the granery where it was stored?

Dis :—No.

Tea :—Suppose you throw this seed on a rock or in a well or in a tank or in a river or in the ocean, will it sprout out?

Dis :—No.

Tea :—Why not?

Dis :—Because the seed is not sown in the proper place.

Tea :—So the seed will never sprout out unless there is a congenial soil. It sprouts out in the fields prepared for it and grows up and yields the stalks full of grain. But how do you speak of these stalks? Do you speak of them as belonging to the plant or as belonging to the soil?

Dis :—We speak of them as belonging to the plant.

Tea :—Did not this sprout out from the field? So why do you call this as belonging to the plant?

Dis :—If we don't sow the seed we won't get the plants. So it is from the seed that these stalks of grain come out. That is why we speak of it as belonging to the plant.

Tea :—What was the field for?

Dis :—Only for cultivating the seed.

Tea :—So you cannot say that the crop is a product of the soil for the mere reason that the seed was cultivated there.

Dis :—No.

Tea :—So from where should we say that the crop came out ?

Dis :—From the seed.

Tea :—So who gave birth to the crop ?

Dis :—It was the seed that gave birth to it.

Tea :—So this seed never sprouts out unless it is sown in a proper place. Not only that. The place must be ploughed, levelled and prepared for it. When the seed is sown on this soft soil the seed sprouts out and the tender plants takes root in the soil. Then the plants grow up freely and hives their yield. If the soil was not soft but hard then it would not have been possible for the seeds to sprout out and the plants to take root. So the soil must be proper In the same manner you should consider that the part of the body where conception takes place in women is the soil where Suklam (vital fluid) falls. In no part of the body except there could you throw the seed and get issues

Dis :—That is so. We cannot get issues from any other part of the body.

Tea :—Why not ?

Dis :—The seed must be sown in the proper place.

Tea :—The sex act is the preparation of the soil for sowing the seed and when the same is so prepared the vital fluid in the form of eggs as mentioned in chapter IV is discharged in that field. The field also becomes roomy enough to accomadate the growing seedling. After the growth is completed the issues come forth. Such being the case, can you say that the woman gave birth to the child?

Dis :—No.

Tea :—Why not ?

Dis :—Because the child came out of Sukla. Without this seed there cannot be any conception.

Tea :—So the real garbha (conception) is the storage of Sukla by the Purusha in his mansion without any wastage. Without this seed, can there be any procreation ?

Dis :—No.

Tea :—So who is it that gets pregnant?

Dis :—The Purusha the Super-man.

Tea :—The so called Purusha pregnant with Sukla (vital fluid) delivers the seed in the soil prepared for its reception by sexual cohabitation. It is from this seed, that the beings, called in nature as human, originated. Out of these the so called male forms come out on the seed contributed by the male species and the female forms

come out of the seed contributed by the female species.

Dis :—Oh Teacher! Is there Sukla in woman? If there is seed in them how does it get into their wombs?

Tea :—Yes. Women too have the seed. In women there is an organ which is the counterpart of the male organ through which the seed comes out. The womb is seperate from this organ. It opens with the help of Vayu at the time of cohabitation and the whole place become soft and moist. In that place the seed of either male or female falls. This seed attains growth and finally comes out as babies, in the form of males and females.

Dis :—It is said just how that the male seeds become male babies and the female seeds become the female babies. But how is it sometimes that the female babies get the colour of their male parents and male babies get the colour of female parents?

Tea :—It is like this. During cohabitation if the male is throughly absorbed in a mental imagery of the female, this imagery gets reflected in his sukla. In the same manner if the female is absorbed in a mental imagery of the form of the male this imagery gets reflected in her sukla. These reflections give the shapes and

forms to the children. The cause is the mind. If there is no mental imagery there cannot be any forms. This imagery arises in the mind. The Sukla itself is of the mind. It is with this sukla that beings are created. The creation consists in giving forms. These forms are our mental imagery. This is how the children acquire a look and colour entirely different from their parents. For example, take the instance of the cohabitation of a horse. A beautiful male horse is placed in front of a female horse and then the eyes of the latter are closed. Then a donkey is allowed to cohabit with the female-horse, which imagines that the male horse that is standing in the front is in union with it. When the donkey's semon is secreted, the mental imagery of the female-horse is reflected in it and thus the seed falls in the womb. Then the donkey is removed and the bondage of the eyes of the female-horse is removed. Due to this mental imagery the off-spring becomes identical to the male-horse that was placed in the front. Although the seed is that of a donkey, the mental imagery influences the formation of the off-spring. Therefore form is the thought.

Dis :—I understood what you say. But, is it possible to give birth to a baby either by the seed

of a male only or by that of a female only ?

Tea :—It is not possible. Females have Suratha(a kind of juice) blood and semen. During cohabitation Suratha and blood are secreted first. If the womb is open, these will fall in it. Then the semen, either that of the female or that of the male, whichever secrets first, falls into the womb in the form of an egg as mentioned in the fourth chapter. If the female's semen falls into the womb after that of the male, it also becomes a child. If it does not fall in the form of an egg, it will fall in the blood and will be mixed with it. That is why male-children have no softness for the skin. In the same manner when the semen of the female falls into the womb first and then the man's semen falls after that in the form of an egg, that also becomes a child. But, if the male's semen falls into the blood, unlike in the form of an egg, it also become mixed with it. The female issues are originated in this manner. That is why, the body of the female is very soft.

Dis :—Oh Teacher ! Is not the semen of male and female alike ? When the male's semen is mixed with the blood the body of the female issue from this is said to be soft and when the female's semen is mixed with the blood, the body of the male issue is said to be rough. What is

the reason for this ?

Tea :—Male's semen is thin and female's semen is thick and it is due to this fact that we find the difference.

Dis :—O ! Teacher ! Why is female's semen so thick and the semen of the male so thin ?

Tea :—During cohabitation three things are secreted in females. First comes Suratham (a kind of juice) secondly Sronitham (a kind of blood) and thirdly the semen which is the core of our being. As these three secrete separately the semen becomes thick. In the case of males, these three form together and consequently it becomes soft and loose. But, when the semen of males and females are blown and strengthened inside, it becomes Mani (strong drops). This is known as Rasamani: Rasamani means semen. When we blow and store this up this process is known as Rasavatham. Rasam=Semen; Vatam=air. Therefore when the life energy, which flows out and gets exhausted, is restored inside and blown up and down, and the semen is stored up, we get Janma Saphalya (the purpose of our life i. e. liberation).



Volume 2.

CHAPTER 7

Swapnam, Sushupthi and Jagratha.

[Dream, Profound sleep and [illegible]].



HIS HOLINESS

Swami Sivananda Paramahamsa.



SIDHA VEDAM

CHAPTER 7

Dis:—Swamiji! You said that the mental imagery gives rise to forms and so the various forms are nothing but mental imageries taking shapes. I have not able to comprehend this.

Tea :—There is no reality in what we see or hea r or perceive. I have stated several times before this that all these originated from ourselves, and that all these could be merged within ourselves. The seeming reality of the things that we hear, see and perceive are just like mere dream forms.

Dis :—Pardon me Swamiji in anticipating you. Do you say that all these things are mere dreams?

I am not sleeping now. We see dreams only when we are sleeping. Then how can all these be said to be mere dreams ?

Tea :—Oh ! Do you think that you are awake now Not at all. You are now sleeping. And in you slumber you are hearing,seeing and perceiving all these as mere dreams.

Dis :—Swamiji ! How can it be like this ? When I am sleeping I do not know anything. Now I am awake. Such being the case who can believe that we are sleeping now and that we see all these as mere dreams ?

Tea :—You say you are now awake from your sleep. What do you call this state ?

Dis :—Jagrath (waking state) .

Tea :—How many states are there ?

Dis :—Three.

Tea :—What are they ?

Dis :—1 . Jagrath (waking state) . 2 . Swapna (dreaming state) . and 3 . Sushupthi (sleeping state) .

Tea :—Now what state did you say you are in ?

Dis :—Jagrath (waking state) .

Tea :—What do you mean by this ?

Dis :—The state of being self-conscious.

Tea :—Do you really mean to say that you are self-conscious ?

Dis :—Yes. I am self-conscious.

Tea :—Then will you not know the self within you?

Dis :—Yes.

Tea :—So have you known yourself ?

Dis :--That I have not.

Tea :—You say you have not known yourself. Then how can you say you are self conscious ?

Dis :—No. I cannot say that I am self-conscious.

Tea :—Without being self-conscious can you speak of Jagrath (state of wakefulness) ?

Dis :—No.

Tea :—If you are not awake, then, what state would that be ?

Dis :—Sushupthi.

Tea :—What is this state Sushupthi ?

Dis :—Sleeping State.

Tea :—So you speak of being in sound sleep. When you are in the so called sound sleep do you have any idea that you are sleeping ?

Dis :—No.

Tea :—In the same manner you are now sleeping and so you do not have any feeling that you are sleeping.

Dis :—When I was sleeping, I did not feel anything. It is only now I see all these. What is this due to ?

Tea :—When you are sleepingdon't you get dreams?

Dis :—Yes. I see dreams.

Tea :--Then do you actually feel that you are only

sleeping and what you see are only mere dreams ?

Dis :– No.

Tea :—When you were dreaming what was the state of feeling that you had ?

Dis :—I was thinking that I was wide awake and that I was actually enjoying all that occured to me in the dream.

Tea :—But when you woke up what was the state of your feeling ?

Dis :—I found out that I was only sleeping and all that saw were only mere dreams.

Tea :—In the same manner we are now sleeping. All that we see about us is none the more real than the things that we see in dreams. It is only when we wake up, we become aware that what we saw were not real things, but only mere dreams.

Dis :—Now I understand that this state is the sleeping state, and that these are all dreams. But what about the states generally spoken of as sleep and dreams ?

Tea :—The so called sleep and the awakening from it is also a dream; but it is not actual sleep or awakening from it.

Dis :—But I actually sleep and dream and such being my experience how can this be accepted

Tea :—I shall explain the state of what you

generally call sleep and dream. Imagine you have a work shop,a mile away from yourhouse. While you are actually in the workshop premises, you see as far as your eyes could see, and hear as far as your ears could hear. But when you leave the said workshop, and come back home, do you hear and see or perceive anything, that actually takes place in the workshop ?

Dis :—No.

Tea :--Why not ?

Dis :—Because I can't see anything that takes place in the workshop.

Tea :—Why so ?

Dis :—Because I am in my house and not in the workshop.

Tea :—When you come away to your house from the workshop, you don't see or hear anything of what takes place there. So, do you say you are sleeping ?

Dis :—No.

Tea :—This body of ours is the world. Its bottom portion is the workshop and the upper portion is the house. But is the earth where the workshop is situated separate from the one in which the house is situated ?

Dis :—No. It is one and the same. But, in one part there is the house and in another there is

the workshop.

Tea :—In this same manner, this world is like a work-shop. When you are in the so-called sleep you are actually away in your home, from the workshop. When you are in your home you are not able to know or hear anything in the workshop. This is what is generally called sleep. But this is not the actual sleep. This is only a suspension of work.

Dis :—Who is it that was in the workshop ?

Tea :—Who is it that sees, hears, and knows in you?

Dis :—My mind.

Tea :—Without this mind can you see, hear or know anything ?

Dis :—No.

Tea :—Then whom should you think that was in the workshop ?

Dis :—The mind.

Tea :—When this mind comes back from its workshop to its own home can you call that state sleep ?

Dis :—No.

Tea :—What should you call it ?

Dis :—Suspension of work.

Tea :—Now think of a man spreading his wares for sale and doing business the whole day in front of his shop. When the business is over the man takes all his wares into his shop, closes the

doors and remains inside. At that time did he have any transaction ?

Dis :—No.

Tea :—At that time what was the state of his business ?

Dis :—His business was suspended.

Tea :—In the same manner the mind is a business-man. This business man deals in goods like thoughts. He suspends his business and locks his wares inside. His wares are thoughts and imaginations. This state of suspension is ordinarily understood as sleep. But this is not sleep. It is only a suspended activity of the mind. The real sleep is now.

Dis :—Swamiji ! If sleep be now, what about the dreams that we get when we are in that state which is commonly called the sleep ? Unless we are in sleep how can we get dreams ? So what are these dreams ?

Tea :—It is a mistake to think that we will never get dreams, unless we are in sleep. We will never dream, if we are in sleep. When you see dreams you can be sure you are not in sleep. The dreams are only like this. Don't you recollect what all took place in your shop after you have come back to your own house closing the same ?

Dis :—Yes, I recollect.

Tea :—At that time if you were asleep is it possible to recollect those things ?

Dis :—No.

Tea :—Can you call that state dreams ?

Dis :—No.

Tea :—What should you call it ?

Dis :—I must call that a state of recollection of things done, and anticipation of things to be done.

Tea :—When and where are you doing that ?

Dis :—In my own house after work.

Tea :—That is right. What you call sleep is only a suspension of work when you are in your own abode. When you are thus free, the recounting of what all the mind did, goes by the name of the so called dreams. It is only common when you return home after work for you to think about what all you did and about what all you should do. In the same manner the mind after leaving the world, it's work-shop, recollects what all it saw, heard and knew. This is commonly known as dream. But it is not the real dream. It is only a suspension of the activity of the mind from its workshop and a review of all that took place there. Can we call these dreams ?

Dis :—No.

Tea :—Not only that. In the dream do you get

anything that does not come into your knowledge and experience ever since your birth and up to the time of the so called dream ?

Dis :—Yes. We do see.

Tea :—No. You can never dream of anything about which you have never seen, heard or thought of. You dream of Asia, Africa, America, Australia, Benares, Rameswaram, Kishkyndha Ayodhya, Haridwar, Satyalokam, Hell, Heaven flying upward, jumping into the sea, jumping into the fire, attack by a tiger, attack by a leopard, charge by an elephant, bite by a serpent, fall from a tree, boarding a ship, running, falling, mother's death, father's death, child falling into the well, travel by a train, fighting in the war, getting wounded, getting into a scrape, breaking the head, breaking the hand losing one eye, committing suicide by hanging, getting employed, becoming a trader and so on. In these, is there one item about which you have not either seen, heard or known since you are born ?

Dis :—No.

Tea :—Therefore the so called dreaming state is that of the mind when it suspends its external activities and begins to recollect all that it had seen, heard or known. But this is not the real dream. The experience of our present

existence is the real dream.

Dis :—Swamiji ! The present experience(existence is said to be a dream. But we don't have sucl long dreams when we are asleep.

Tea :—This experience of our existence is only short-lived. Do you doubt that the so-called dream is not longer in duration than the present experience of life ?

Dis :—Yes. This experience of life is longer than the dreams we get in sleep.

Tea :—But you are not in your life time experiencing what all you experience in one minute of your dreams. The occurrences in dream cover a longer period of time than the span of the life period itself. The experience of the occurence in life is only a short lived one. What do you think to be the duration of the dream when you experience the several events in your sleep ?

Dis :—It is only of a short duration, a minute or two.

Tea :—But during this short period you have before you the experience of innumerable number of years. For example, you dream, "the mother died; the father died; performed the funeral ceremonies at Rameswaram and Tirunelveli; were born on such and such a date; became 60 years of age; performed the Sashti Purti -60th

year ceremony; got an attack of Paralysis; and then got wounded; got convicted; became king; died in such and such a place; was born again in such and such a place; became known as such and such a person; met such and such a person; both went and slept in such and such a place and so on". Like this we experience the events of several years, all the events appearing to be real. Sometimes we even burst out in tears and feel a good deal distressed. Now when you woke up, tell me have you in fact undergone any such thing in actual experience?

Dis :—No.

Tea :—Within what time did all these take place?

Dis :—Within a minute or so.

Tea :—In this minute how many years, experience was it that was brought out before you?

Dis :—The experience of several ages.

Tea :—So, which dream is the long lived one?

Dis :—The so-called dreams which we experience while we are said to be sleeping.

Tea :—We are all sleeping now, and all the experience of our life, of having a world, of having parents, of birth and death, of getting old, etc.,are only dreamy occurance in this sleeping state of ours. When we wake up from this sleep we come to know that

we were only dreaming in our sleep. We are in sleep now and all that we see, hear or know are all dreams. Such experiences are unreal. This sleep itself is ignorance because the reality is hidden and unrevealed.

Dis :– Swamiji ! generally people say, "I slept soundly; I did not know anything". This we say after waking up from sleep. In this, is there not some body behind all these experiences who knows of our having slept and of our having not known anything then ?

Tea :—This suggestion is absurd. After going to bed, till you got sleep, you know you were lying down to sleep; and after waking up you know that you were sleeping. But while you were actually sleeping, did you have any idea that you were so sleeping?

Dis :—No.

Tea :—After waking up, you took it for granted that you were sleeping. But can you really distinguish a state of sleep from a state of swoon?

Dis :—That I cannot.

Tea :—When we are asleep, or in a swoon, or epileptic fits or in delirium or under chloroform do we have any conception of recollection of the world?

Dis :—No.

Tea :—What are these states like ?

Dis :—They are just like sleep.

Tea :—So the state of sleep is a state where the knowing factor is sub-conscious. Can you say who this knowing factor in us is ?

Dis :—The Brahma, the self within.

Tea :—When we are ignorant what is that state called ?

Dis :—Maya.

Tea :—So in what state are we now ?

Dis :—In a state of Maya.

Tea :—So what has Maya come to mean?

Dis :—A state of sleep or ignorance.

Tea :—So this world that we experence is a dreamy existence that we get in our sleepy ignorance which is Maya. When we wake up from this Maya we get enlightenment. This enlightenment is called Jagrath. This Jagrath is the omniscient state. There is no ego of "I" or "you" in this. The eternal is revealed. This is the state of Jagrath. We are not in that state now.



CHAPTER 8

Karma-mochanam.

[Release of Karma—Release of life-energy from the entanglement of worldy affairs].

Dis:—Oh! Master, you said that the world originated from us and that is something like smoke and dream and all that. But it is also stated that the whole world is Karma Bandha (tied down by Karma) and salvation can be attained only by doing Karma. Kindly explain to me the significance of this.

Tea :—If you are convinced that the world is something like a smoke that originated from you or a dream, then, where is Karma and its bondage? But tell me what have you understood by the word Karma?

Dis :—Karma means activity or action.

Tea :—You can never say that Karma is action or

activity. There can never be any state of existence without the following three agencies. That is Kartha (one who does) Kriya (the action), and Karma (that which is done). If you don't have these three factors, can you have any conception of activity or action ?

Dis :—No.

Tea :—Now tell me what have you understood by these three expressions ?

Dis :—Kartha means one who does ; Karma means action ; Kriya means that which is done.

Tea :—" Does ", what is the signifance of this ?

Dis :—It means functioning or being in certain activity.

Tea :—So "does" is what ?

Dis :—Activity.

Tea :—You said Kriya is also activity. Thus according to you, of the three factors viz., Kartha Karma and Kriya, Kartha is the doer: Karma and Kriya signify activity. This cannot be correct. Let us take this example. "Kanna killed a hare". What is the Kartha, Karma and Kriya in this ?

Dis :—Kanna is Kartha, Hare is Karma, killed is Kriya.

Tea :—So you see that the Karma here is not activity as is commonly understood. In the example above given it cannot be any other way also.

Dis :—Yes. That is so.

Tea :--Thus, does the word Karma means activity or action ?

Dis :– No .

Tea :—Then what does it mean ?

Dis :—It means a thing.

Tea :—The world without understanding the real significance of the word Karma has misunderstood it to mean action. It is not action. Without the existence of a thing there is no action. In whatever manner we look at this word it can never mean action. We make use of sentences where all the three Kartha, Karma and Kriya are expressed.Sometimes the Kartha and Kriya will only be expressed and the Karma will be silent or understood. Sometimes Karma and Kriya will only be expressed and Kartha will be understood. If you deeply consider all these, Karma would always be found to mean only a thing. Take for example the sentence "Krishna ate". Here what are the concepts that are expressed ?

Dis :—Kartha and Kriya.

Tea :—Which is "Kartha" and which is " Kriya" ?

Dis :—"Krishna" is Kartha and "ate" is Kriya.

Tea :—What was the reason for you to call "ate" Kriya ?

Dis :—Because it is action.

Tea :—You said according to popular notion that Karma is action. Now you say Karma is a thing. But in the sentence Krishna ate, is the Karma expressed ?

Dis :—No. It is not expressed. It is silent.

Tea :—Now we shall make it explicite, by putting the question "Krishna ate what" ? The answer will be "Krishna ate a fruit" Here what is the Karma ?

Dis :—Here the Karma is "fruit".

Tea :—Does the word fruit indicate a thing or action

Dis :—A thing.

Tea :—So in this instance also it is clear that Karma is a thing. Now take another instance. I gave you a mango. Then I asked for the return of that mango. In reply you say "ate the mango". In this what are the concepts expressed ?

Dis :—There is the Karma and Kriya.

Tea :—What is the Karma and what is the Kriya ?

Dis :—Mango is Karma; ate is Kriya.

Tea :—Even in this it is clear that Karma is a thing. Like this in whatever manner we may look at this word, it will be found that it is used only to indicate a thing and not action. That is why it is stated that Karma is an essential and inevitable thing. Now we have to find out what this inevitable thing is. Can you guess what this thing could be ?

Dis :—Yes. Whatever we see around us.

Tea:—True. All these are things; but if you are not here could you have seen these things ?

Dis :—No.

Tea :Why not ?

Dis :—Because there was no"I" to see all these.

Tea :—If this " I " were here, could you have seen these things ?

Dis :—Yes.

Tea :—You say " I " was " sleeping ". Did you see these things then ?

Dis :—No.

Tea :—Why did you not see then ? Were" you " not there to see ?

Dis :—At that time even though "I " was there my energy was merged within me. So I did not see.

Tea :--What is this energy ? Did a corpse have this energy ?

Dis :—The energy is my life energy. Since a corpse does not have life there was no energy in it.

Tea :—What is that life energy ?

Dis :—Vayu (air).

Tea :—Could you have known anything, if your Jeeva, the life essence has not come outside in the form of air, the breath ?

Dis :- No,

Tea :—All these things that we see are the expressions of Sakthi (energy)of Jeeva the living factor.

So, that which is responsible for these things is the Vayu (air) the Jeeva sakthi (energy of life). This Vayu is the most essential and inevitable thing. If there is no Vayu there can be nothing. The world is tied up with this Vayu. This Vayu is Karma. That is why it is said that the world is Karma Bandha (tied down by karma). We must perform Karma. Then only we get liberation. This Karma- the Vayu- is tied down by various desires. This Karma when liberated from these various desires merges with the self. Then we attain liberation or Moksha. We must necessarily perform Karma. In other words we must regulate the flow of Vayu in us and conserve all the energy within us with the help of Vayu itself. I shall tell you how this world is bound up by Karma through an example. Listen. A spider weaves its web. The web is intended as a habitation for it and also as a contrivance to catch its prey. This web is woven by a fine thread. Where does this thread come from ? Is it got from anywhere outside ?

Dis :—No.

Tea :—Where does it come from ?

Dis :— From within itself.

Tea :—Quite right. This thread is a discharge of energy that was within the spider. This

other men are good for nothing". These are some of the thoughts in which we are lost. But there are occasions when we draw back the world that we have projected. These are the occasions when we are said to be asleep. Have we a world when we are asleep ?

Dis :—No.

Tea :—Why is it so ?

Dis :—Because our Sakti was concentrated within ourselves and was not allowed to spread out.

Tea :—When did you begin to see the world ?

Dis :—When my Sakti began to flow out from within me.

Tea :—As already stated just as the spider would weave and undo its own web made out of the excresence of its own energy we also weave and undo the world around us with the aid of our own Karmic thread of Vayu which is the excresence of our own energy. In the end just as the spider would snap its thread once for all from its bosom from where it was drawn we the so called human beings also snap our breath the Karmic thread from the Bhrumadhya from where it came out. That is why people say, that when a man dies, his Karma is cut off. It is with the Karma or Vayu that the whole world is bound and that is why the world

is said to be Karmabandha or tied down by Karma. Now, you tell me, what would people say when a man dies?

Dis :—They say his Karma is cut off.

Tea :—When a person sleeps do we say that his Karma is cut off?

Dis :—No.

Tea :—What is the reason for us to say, that when we die our Karma is cut off, and that is not so cut off, when we sleep?

Dis :—In the case of a dead person there is no flow of Vayu either inward or outward. In the case of a sleeping person the Vayu is having a steady flow inward.

Tea :—It is also said that no being can get on without air even for a second. If Karma is action or activity, when we are sleeping are we doing any thing?

Dis :—Yes.

Tea :—What?

Dis :—Performing the function of sleep.

Tea :—How can that be? When you sleep, do you have the feeling that you are so sleeping?

Dis :—No.

Tea :—Why not?

Dis :—Because the mind was centred inside.

Tea :—So from where does all thoughts and other activities originate?

Dis :—From the mind.

Tea :—Without this mind can you hear anything, do anything or know about anything ?

Dis :—No.

Tea :—When you are said to be asleep was there any activity ?

Dis :—No.

Tea :—If Karma is action should you not be aware of it then ?

Dis :—There was Karma. But since it was not in action we were not aware of it.

Tea :—It is said on good authority that without Karma you cannot survive even for a single second. Even when we are asleep there is Karma. Therefore, Karma is not action but only the life giving Vayu. This Vayu is the Jeeva Sakthi (energy of life). The world is created by a projection of this energy and the same is also sustained by it. Thus this world is said to be bound by Karma. When we die this Karma is cut off. The liberation lies, in resurrecting this dying Karmic energy, from the bondage of this world, and make it flow inward, and ascend high up to its original source, the Brahmarandhra, and get it merged there. This is known as Karma yoga. Karma means Vayu and Yoga means Union. Karma-yoga means union of Vayu with its

Brhmarandhra. Instead of this, people waste away their energy in various rituals, ceremonies, prayers, vows, and ruin themselves in utter ignorance. In order to get enlightenment, you must proceed on the lines indicated above. If you proceed like that verily you will be only doing the Karmayoga.



CHAPTER 9

Thrimoorthi and Saraswathi.

[Creator, Preserver, Annihilator and the Goddess of speech].

Dis:—Oh Teacher ! Your doctrines appear to be contrary to all the popular notions. It is commonly said that Brahma, Vishnu and Siva are Ahankara (ego) Manas (mind) and Jeeva (life) respectively. It is also said that the above three entities function in creation, preservation and annihilation respectively and that Brahma is in essence Rajo Guna, Vishnu is Sathva Guna and Siva is Thamo Guna. I pray that you may be kind enough to reveal the truth referring to these topics also.

Tea :—Since the popular conception of the world itself is wrong, only wrong conclusions could prevail. I shall explain to you the wrong

conception of the world and Thrimoorthis. Chapter V has given an account of the conception of Brahma being the Ahamkara, Vishnu being the mind and Siva being the Jeeva It has also been said that the above mentioned Trinity indicates only three attributes and these attributes are Thamas, Rajas and Sathwa. But it is commonly said in the world now that Siva is attributive of the quality of Thamas, Vishnu the attributive of the quality of Satwa and Brahma the attributive of the quality of Rajas. This is wrong. Brahma is not the author of creation. Brahma is only Ahamkara. This Ahamkara that is Brahma originated from the mind. This mind is Vishnu. That is why it is said that Brahma was born from the Nabhi (lower extrimity) of Vishnu. So if there is no Vishnu there cannot be Brahma and the creation. But you people are born from Vishnu and then it is Vishnu who created the Brahma. If there is no Vishnu there can neither be Brahma nor any other creation. The Brahma is also called Andaja. Andaja means born from the egg. The egg is this universe that we see. This universe is a projection of our mind in the shape of the egg. You see the horizon around you and there are other indications that the earth more or less is in the shape of

an egg. The origin of this earth as indicated already is from the mind. The mind is Sakthi. This Sakthi is Vishnu. The Sakthi that is the mind and the mind that is Vishnu is theSukla. This Sukla is in the Ambara. Ambara means Akasa (ether). Vishnu is the Sukla that is sustained in the Ambara. This Sukla the Vishnu without severing its connection from us projects itself as an egg-shaped bubble. This projection is the world and we carry this projection with us during our existence. This existence is just like the bubble at the end of the reed when blown after dipping it in the milky juice of the castor oil plant (a kind of caster oil plant which has milky juice, known as Kadalavanakku in Malayala) as described in Chapter IV. The bubble is on the reed unseparated from it. It brusts out within a short time. It is in this way that Jeeva comes out pushing the Sukla (Semen) which is the mind. This seed is projected outside in the form of an empty egg without being separated from the self. This is called Brahmanda (the egg which is Brahma) by people. But this is not correct. The world which is projected from us is Pindanda. Brahmanda is the Siras (head) which is the storehouse of Suklam which is the form of Brahma. It is from this Siras that the world

which is the form of Maya is projected by the Vayu (air) which is the Paramatma (Supreme life force). Therefore the thing which we call world is Pindanda. When this Pindanda is originated from the Brhmanda in the form of an egg, Ahamkara takes form. That is why Brahma has got the name Andaja (originated from the egg). This Ahamkara is called Brahma. This is the origin of the Brahma.

Dis :—Oh Teacher ! Now I understood the origin of the Brahma. But from your discussion it is clear that the Brahma is one's own self. But in the Vedas and Sastras it is mentioned that the Brahma has got four faces and it is such a Brahma who creates. And people believe this, Pray, tell me the fact about this.

Tea :—That is right. But what is your conception of face ?

Dis :—It is that part of our body called Siras, having ears, eyes, nose, and mouth.

Tea :—If there is no face like this, can there be any knowledge ?

Dis :—No.

Tea :—Then what have we to understand by the term face ?

Dis :—It is knowledge.

Tea :—If the face is what you have said, then is there no face for a dead body ?

Dis :—Yes.

Tea :—Is there any knowledge for that ?

Dis :—No.

Tea :—What is the reason for that ?

Dis :—Because, there is no life in it.

Tea :—Then if there is no life, is there any knowledge ?

Dis :—No.

Tea :—So, what is knowledge ?

Dis :—Jeeva.

Tea :—Then, Jeeva is the knowledge which is the face. It is from this Jeeva which is the face that the world has originated. For example, from what side of a seed does it sprout ?

Dis :—From its face.

Tea :—Then, from where does it originate ?

Dis :—From the face.

Tea :—If there is no substance, can there be any face?

Dis :—No.

Tea :—Of this sustance, the seed. what originates first ?

Dis :—Its face.

Tea :—So, what comes out first is the face. It is from this face that everything else originates. Besides, on which side of the seed is the face, the upper or the lower ?

Dis :—Upper side.

Tea :—Then, face is the knowledge, the upperside

the first originated and the place of origination. Such a substance is the world. If there is no world can there be anything like this for us ?

Dis :—No.

Tea :—Is there any world for a dead body ?

Dis :—No.

Tea :—Why ?

Dis :—Because there is no life in it.

Tea :—If there is no life, can there be any conception of the world ?

Dis :—No.

Tea :—Then, from-where does the world originate ?

Dis :—From Jeeva.

Tea :—Then, what is Jeeva for the world ?

Dis :—It is the face of the world.

Tea :—Therefore, life is the face. That is the knowledge. Then, this face which is the knowledge consists of four faces. They are, Mind, Chitta, (will) Budhi,(intellect) and Ahamkara (ego). If there are no faces like this, there will be no creation. It is through these faces that Brahma creates. So, if there is no "I", can there be any state of existence ?

Dis :—No.

Tea :—Then, who creates ?

Dis :—Myself.

Tea :—Not only that. Suppose you have got a son and he is beaten by somebody; then you get

angry and what will you ask him about the beating ?

Dis :—I will ask him " are you the person to beat my son "

Tea :—Do you ask him like this " Why are you beating the son of Brahma"

Dis :—No.

Tea :—So,the four faces of the Brahma are Manas, Chittam, Bhudhi, and Ahamkar. Without these nothing can be created. For example, creation is not possible for a child. It has mind and chitta. After a period of time, it will have Budhi also. At that time it will listen to what we say. As the " I " is not complete in it, it cannot create anything. When this Ahamkara " I " is complete in it, it can do it. Take another instance. Suppose an adult has fallen ill and is unable to get up from his bed. At this time does he not possess mind, Chittam and Bhudhi ?

Dis :—Yes.

Tea :—Is there any Ahamkara, the " I " at that time ?

Dis :—There is Ahamkara, but it cannot do anything.

Tea :—Then, can he create anything ?

Dis :—No.

Tea :—Why ?

Dis :—Because the Ahamkara which is the 'I' is less powerful at that time.

Tea :—So, to create anything what are the things essential?

Dis :—Mind, Chittam, Budhi and Ahamkara are essential.

Tea :—So, it is said that these four states are the four faces. Therefore Brahma is known as Nanmukha (with four faces). Without these four faces, Brahma cannot create.

Dis :—Now it clear that the self with these four faces, Manas, Chittam, Budhi and Ahamkara is the Brahma. But, it is said in the Vedas and Sastras that Brahma has got a wife and that is his daughter called Saraswathi, who is the mother and sister of Brahma. When such a Brahma becomes the self, what is the sense of all these ?

Tea :—If Saraswati, is the daughter of Brahma, is it said anywhere in the Vedas and Sastras that Brahma had married and got a daughter called Saraswathi and afterwards he married that daughter ? Dis :—No.

Tea :—Or is it stated that Brahma went for prostitution and he thus got a daughter named Saraswati and then Brahma married her ?

Dis :—No.

Tea :—Further, can a female became the mother,

the sister, the wife and the daughter ? In no way is it reasonable. Suppose Brahma married his mother. Then, can she become the sister, as well as the daughter ?

Dis :—No.

Tea :—Otherwise, let us suppose that Brahma married his sister. Even then, can she become the mother and daughter ?

Dis :—No.

Tea :—Therefore, in any way a lady can never become all the four as mentioned above. If it is a fact, then can we believe the Vedas and Sastras ?

Dis :—No.

Tea :—We cannot say so. They are not false. Who made the Vedas and Sastras ?

Dis :—It is by the experienced and wise Rishies (saints). This is my belief.

Tea :—Can it be said that such Rishies would tell lies ?

Dis :—O ! No ! It can never be said.

Tea :—The experienced have written down their experiences and the people without knowing the truth have misunderstood them. The experienced have written with sufficient reason that Saraswati is the daughter, the wife, the mother and the sister of Brahma. Therefore, we must understand who is Brahma and who is Saraswati. It is said in chapter IV that Brahma is

the Ahamkara, which considers this physical body as Deha, but which actually is not. So, this Jadam (physical body) is Brahma. Saraswati is the tongue. Saraswati has got various names in the Sanskrit language and these names are derived due to various reasons. One among the Panchendriyas(five sense organs) is Saraswati i,e,Vag or the word. Therefore the word is the Saraswati which is the tongue. The reason to say that she is the daughter of Brahma is this. We have said that Brahma is this Jada which is Ahamkara. If there is no Jada will there be any tongue ?

Dis :—No.

Tea :—So, from where does the tongue originate ?

Dis :—From this Jada.

Tea :—As there is tongue in this Jada, who is the tongue for this Jada ?

Dis :—The off spring.

Tea :—That is why Saraswati is called the daugher of the Brahma, as the tongue originates from the Jada, which is the Brahma.

Dis :—Oh Teacher! Is not the daughter a female ? So,is this tongue female or male ? Please tell me

Tea :—Female means Sakti (energy). If there is no Sakti, there is no world. This world is originated from the Sakti. That Sakti is sound. Without sound, there is no Sakti and without

Sakti there is no sound. Therefore sound and sakti are one and the same thing. If there is no Sakti, there is neither the world nor the Vayu (air). The state at that moment is called Samiranan and we have that when we sleep. That is, the state when Sakti does not flow out in the form of Vayu, but is directed up and down in the innerside. That is, when the Sakti does not flow out in the form of Vayu, it becomes Siva the self. For example, take the instance of any boxer like Ramamurthi. When he is awaken it is very difficult for five or ten people to bend his stretched arm, but when he is asleep a small baby can do it. What is the reason? Then what has happened to his Sakti ?

Dis :—Because it was absorbed inside when he sleeps.

Tea :—Then, where does the Sakti originate ?

Dis :—From within ourseves.

Tea :—When this Sakti, originated from one's own self, gets absorbed in the self, is there anything ?

Dis :—Nothing.

Tea :—Then, is there any sound ?

Dis :—No.

Tea :—So, if there is no sound, can we hear, see or know anything ?

Dis :—No.

Tea :—So, what is the cause for all these things ?

Dis :– Sound.

Tea :—Then, what is that sound ?

Dis :—It is Sakti.

Tea :—It is from this Sakti which is in the form of sound, all these states of existence, originate. Therefore, what is this Sakti which in the form of sound ? Is it male or female ?

Dis :—Female.

Tea :—Then what is sound ?

Dis :—It is female.

Tea :—What is the organ that creates this sound ?

Dis :– It is the tongue.

Tea :—The cause for the creation of the sound the female being the tongue, that itself is called the female. That sound is called Saraswati. Therefore,the tongue also got the name Saraswati. This tongue, having originated from the Jada (body), which is the Brahma, the tongue has become the daughter of Brahma. It is therefore said that Saraswati is the daughter of Brahma. The reason why Saraswati is said to be the wife of Brahma is because Brahma makes his daughter Saraswati work.

Dis :—We have daughters and we make them do work. Then, are they wives to us ?

Tea :—It is not in the same manner we make our daughters do work that Brahma makes his daughter work. Brahma cohabits his daughter

and makes her do work. To make it more clear When we sleep, can we make any sound or hear anything?

Dis :—No.

Tea :—Why ?

Dis :— Because there is no "I" at that time .

Tea :—Not only that, if one hand only is moved can there be any sound ?

Dis :—No .

Tea :—When I sleep there is no state of "I". Then we cannot make any sound. When we wake up the "I" comes in. That state of 'I' is the Ahamkara which is the Brahma. That Brahma which is the Ahamkara, cohabits his daughter the tongue, which is originated from him, and makes the sound and utilizes it for the purpose of talking . That is why Saraswathi is said to be the wife of Brahma. What is Samyogam (cohabitation) then? When there is no 'I' ,the tongue cannot make any sound. When the 'I' comes , it joins with the tongue which is the daughter . This union is cohabitation . Samyogam literally means 'union with her'. Therefore, the Ahamkara which is the 'I' joining with the tongue, and taking it up and down, makes the sound, and the work which is the talk is created. That is why Saraswathi is said to be the wife of

Brahma. It is said to be the mother, because if there is no sound, there is no 'I'. When we sleep we cannot make any sound or hear sound; when the sound comes, we awake. Then the state of 'I' comes into existence. Where does it come from?

Dis :—From the sound.

Tea :—When the 'I' came from the sound, who is the sound for me?

Dis :—Mother.

Tea :—That is why Saraswathi is said to be the mother of Brahma. The reason for saying that Saraswathi is the sister of Brahma is this. From Sabda first the 'I' originated. Afterwards the sound came, and therefore the 'I' came prior to the sound. Then the sound the female came from the Self. So first came the 'I' after that the sound which is the female originated from the self. Therefore who is that female to the 'I'?

Dis :—She is the sister.

Tea :—Therefore 'I' came first and after that the female, the sound, and hence the later becomes the sister, being originated together. That is why Saraswathi is said to be the sister of Brahma. Therefore the relation between Brahma and Saraswathi exist just as we have discussed now. This is the truth

mentioned in the Vedas and Sastras. Without knowledge the truth of all these, exhibiting ignorance people fight with each other to become prominent and speak irrelevant things. Therefore, the origion of Brahma and Saraswathi is just like we have discussed. That is the origination is from the mind. That mind is Vishnu. The world is originated from that Vishnu. That Vishnu which is the mind governs the uuiverse therefore Vishnu got the name 'Viswambara' (one who governs this universe). If there is no mind the Vishnu, there can be no world. Because when one sleeps he has no world. When he awakes, mind the Vishnu comes out in the form of an egg. Then the world is originated. So, all that we hear see or know are the reflections of the life energy outside in the form of an egg. Therefore just as a Raja (king) is the ruler of his kingdom, the Lord of the Universe is Vishnu, the mind. Even when you look into some drawings, personifying these metaphysical conceptions such as Brahma, Vishnu and Siva, you will find that Vishnu is drawn reclining on Ananda, wearing a crown, bedecked with jewels and surrounded by Thumburu Narada, Veena Narada, Garuda, his consorts

and so many other courtiers which is symbolical of his kingship. The crown by Rajas or Kings and this crown is symbolical of the Rajo Guna (Kingly quality) of Vishnu. But according to the popular notion Brahma is said to create with his Rajo Gnna. In a sense it is correct. Vishnu, the Rajo Guna, is the mind which is Sukla. It is with the aid of the Sukla that Brahma, the Ahamkara, creates. It is like this. We say " Rama cut the tree with an axe". Here the axe can never become Rama. Axe is a thing or factor. So also tree is another thing or factor. Rama only cut the thing or factor called the tree with the thing or factor called the axe If there are no two such things or factors called the axe and the tree there cannot be any function of cutting. In the same manner Suklam the Rajas called Vishnu is a factor. It is with this factor that the creation is effected. If there is no Sukla there is no creation. The actual creation is effected by Brahma the Ahamkara. If there is no Ahamkara there cannot be any sex-connection. But having only the Ahamkar but not the mind then also there cannot be any sex-connection. Brahma the Ahamkar, with the aid of Sukla the mind, functioning coitus, brings about creation. It is only on account of this it is said that Brahma

creates with his Rajo Guna. So Brahma is not Rajo Guna. But he is really of Thamas. Siva has neither Thamas nor Rajas. But he is purely Satwa Guna. He is drawn out as silent, serene and contemplative shorn of all decorations. his body besmered with ash. This is indicative of Satwa Guna. This Satwa Guna is the Siva. This Siva is the Jeeva (life). It is this Jeeva that preserves us. This is the reason why it is said that Vishnu preserves with the help of Satwa Cuna. If Vishnu the mind should preserve us there must be the Jeeva (lfie). It is with the help of Jeeva that Vishnu the the mind preserves. If there is no Jeeva there is no state of existence. From the mind which is Rajo Guna the Bhootha (entity)called the Ahamkara comes out. The Jeeva which is attributive of Sathwa Guna preserves the said Bhootha. It is like this. By cohabiting with the aid of the mind which is Rajas in quality this body which is the embodiment of Ahamkara was created. This body is only preserved with the help of Jeeva the Sathwaguna. It is with the help of the Rajoguna the Sukla that a form is moulded. This is Ahamkara embodied in the form of the child. This child which is the embodiment of Ahamkara is the Bhootha

The child is dead and still born if there is no Jeeva, the Sathwaguna in it. We say, that the child has life, only when it has got the Vayu (breath) in it. From this life which is Satwaguna the manifestation of which is Vayu (breath) or Sakthy (energy) the mind which is Rajoguna originates. It is this Rajo guna that sustains our life with the help of Vayu which is the very energy of life. That is why Vishnu is said to be the preserver with the aid of Satwa Guna. Siva is spoken of as the Samhara Rudhra (The resurrective fire) with the aid of Thamo Guna. In other words Siva becomes the Samhara Rudhra with the help of this Thamo Guna. Siva is the Jeeva (life), the Atman, (soul) the Sakthi (energy), Vayu (the air), the real shining light within us. The 'Ruh' in the word Rudra is the real fire within. The word Rudra, is indicative of the idea that this fire is the thing that gradually gets burnt out, from within us. The cause of this burning out is ignorance or Thamoguna. This ignorance is the Ahamkara. On account of this Ahamkara people are dragged into various sorts of desires like the winning of fame or glory or feelings like pride and so on, least suspecting that they are thereby wasting their lives out. This is why it is said that Siva becoming

Rudra is the annihilator. There is no other Siva external to us that comes as Rudra to kill us. The whole idea is this. The Jeeva, the breath of life, the real Sakthi within us and our inner light gets exhausted in various desires and thoughts without our being the least conscious of the same. Further there is idol worship in the world. Then Thamoguna becomes Brahma, Rajoguna the Vishnu and Sathwaguna the Siva. Brahma is not seen to be worshipped in the world. Vishnu and Siva are only being worshipped. If Rajoguna is Brahma, then surely Brahma is to be worshipped. So in the world Thamoguna is not at all worshipped. Sathwaguna and Rajoguna are only worshipped. Because, Rajoguna being the king, it is to be worshipped. Raja (King) is the preserver and therefore such a king is worshipped. Sathweekam is the Sanyasin (monk). They are those who are with Sathweekam only, leaving the Rajasa and Thamasa. They are the teachers of the world and they are worshipped by all people including Rajas and those who are with Thamoguna are not worshipped . It is according to this that worship in the world is based. In the temple of Vishnu how the idol is worshipped?

Dis :—The idol is washed, clothed with Pithambara (yellow garb), applied perfumes, bedecked with ornaments, fixed with crown and then worshipped with flowers.

Tea :—What are all these things ?

Dis :—They are decorations which indicate the Rajo Guna.

Tea :—So Vishnu is worshipped as what ?

Dis :—Rajo Guna.

Tea :—Then what is Rajo Guna ?

Dis :—Vishnu.

Tea :—How is the Sivalinga (the idol of Siva) is worshipped in Shiva temples ?

Dis :—Abhisheka (oblation of liquid) is most important. For the idols in the temples at Kasi Gokarna etc., Abhisheka is the most essential feature. Besides, in Gokarna just at the top of the Sivalinga a boat is hung filled with water, which falls on the Sivalinga at all times in small drops. In most of the temples, a vessel filled with water is hung like this. So, what is important for Sivalinga ?

Dis :—Abhisheka.

Tea :—If water falls on it at all times, can it be decorated ? Dis :—No.

Tea :—If it is given Abhisheka at all times, as stated above, will there be any dirt or impurity on it ?

Dis :—No.

Tea :—To be free from impurity or dirt and be without any decoration is of what Guna ?

Dis :—Satweeka Guna.

Tea :—Then, what Guna is Siva ?

Dis :—Pure Satweeka.

Tea :—Therefore, it becomes clear that Siva is Satweeka Guna and Vishnu is Rajoguna. Brahma is the Ahamkara the Thamoguna originated from Rajoguna. So, in the world, Siva the Satwaguna and Vishnu the Rajoguna are only worshipped. Brahma the Thamoguna is not worshipped. Without knowing what the Gunas are and never thinking anything about them, people believe that Satwaguna is Vishnu Thamoguna is Siva and Rajoguna is Brahma. But the truth is that Satweeka is Jeeva, and that is Siva, Rajasa is the mind originated from Jeeva the Satweeka which is the Vishnu and Thamasa is the Ahamkara originated from the Manas (Mind) which is Rajasa and this is Brahma. These are the three God-heads. When these three Gunas which are the three-God-heads are united together and get fused at the Akasa, the place of origin, one reaches beyond the three Gunas and attains Moksha (liberation).



CHAPTER 10

Definition of the differentia of Mind as Vishnu, Sakthi, Sukla and Jalam.

Dis:—Oh! Teacher, you stated that the mind is Vishnu, that it is Sakthi; that it is the Jalam; that it is Sukla and so on: Why is it that it came to be so called by different names?

Tea:—All refer to one and same thing only. But when the same thing came to be viewed in different aspects, different names came to be given to it. For example, Akshara (the imperishable) became the void Akasa. This Akasa is called Sadasiva. This Sadasiva is the real Brahma. This Brahma in vibration is the Jeeva. This Jeeva, the living

force, is the Athman. This is called Deha, as it is being constantly consumed. From this Deha the fire formed Sukla comes out as an effulgence. This Sukla is the mind. This mind always flows and spreads like Jalam (water).This spreading mind is Vishnu and this is Sakthi. This is the reason why it is said that from Sakti, Srishti, Sthithi, and Samhara come out. This Sakthi is Sukla. Without Sukla nothing can originate. This Sukla which is known as Swethaja is the real Brahmandam (cosmos). The same thing is seen in different aspects. It is like the following anology. If there is no water in the ocean you cannot call it an ocean. It will be only a deep and vacant place. It is called an ocean only when there is water there. In the ocean surge you also see some bubbles. These bubbles are caused by the motion of water as waves. If there is no motion in that water there won't be any bubbles. By the motion of the water foam is gathered, and in this foam you can discern small bubbles. These bubbles float on the water as crystal like shining domes. These crystal bubbles are above the surface of water. In the same manner the Akasa is just like the ocean bed without water. Just as the ocean bed when filled up with water becomes an

ocean the Akasa when filled up with air also becomes an ocean and this ocean is called the ocean of Maya. Just as you get foam in the ocean owing to the motion of water you get a foam formation in the ocean of Maya also owing to the motion of Vayu. The mind is a bubble formation of this foam in the ocean of Maya. This mind bubble floats in this ocean surface as the embodiments of Ahamkara.You understand that it is only the water in the ocean that becomes the waves, foam and bubble on its surface. If there is no water, there can be none of these. In the same manner, it is on account of the Vayu in the Akasa you get the so called ocean of Maya,wherein you gather the minds as foam and theAhamkara as the distinct bubbles. Just as the water assumed the form of foam and bubbles, the Vayu also assumed the form of mind and Ahamkara. Just as the bubbles in the water-floats on its surface so also the Ahamkara the Vayu bubbles arising out of Vayu the Jeeva Sakthi floats in the air. These Ahamkara bubbles without knowing their reality, contents itself with its own surface reflection, and is completely deluded about their own stability. These bubbles burst in no time and get merged with the water from where it

originated. So also these Ahamkara bubbles, burst in no time and get merged with the Vayu from where it originated. One and the same thing assumes different forms and it is on account of these different forms that different names are found to exist.



CHAPTER 11

Sthoola, Sookshma Karana Dehas.

[Details of Life, ego and Mind].

Dis:— It has been told in the previous chapters that Deha is vayu and not our body. But it is generally said that there are three different kinds of Deha called Sthoola, Karana and Sookshma. If what is meant by Deha is as what Swamiji said then these three different kinds of Deha also must be explained.

Tea :—What have you understood by Sthoola, Karana and Sookshma Deha ?

Dis :—I have understood Sthoola Deha as gross meterial body of ours, Karana as Avidya or nescience known as the Sushupthi where nothing is felt and Sookshma as the mind.

Tea :—All these are wrong. There cannot be

different kinds of Deha as you say. But what is known as Sthoola, Karana and Sookshma is (1)the Jeeva (2) the Maya or Sakthi(energy)and (3)the mind. You can never call this body of ours as the Sthoola Deha. You yourself say that Sookshma Deha is the mind and that this mind is in the Sthoola Deha (gross body). Sthoola literally means collosal and Sookshma means infinitely small. It is from this infinitely small mind that this world originated and this world is sustained by the mind itself. This is the reason why it is said that the world is a creation of the mind. Thus we see that this world has originated from this infinitely small mind and is sustained by the same. This Jadam (the human body) also has originated from this mind. If there is no mind there is no Jadam. So the Jadam comes out of the mind which is Sookshma. Not only that. When a person dies we see the dead body. The dead body has no mind and so it has no world. Its limbs are there as before. It is said that so long as there is Sthoola there is the Sookshma and when the Sthoola perishes the Sookshma also perishes. If this body is really the Sthoola how does it exist even after the Sookshma perished? So you can never call this body

as the Sthoola. When we say a person is dead, it is this Jeeva which was the self that has gone out. So when we speak of a Sthoola body it is really the Jeeva that is meant. It is in this Jeeva, that is the real Sthoola body the mind which is the Sukshma body resides. You yourself say that this Karana Deha is the Sushupthi, which is Avidya (nescience) where you are in utter darkness or ignorance. That is the state when Jeeva wastes itself out as Sakti (energy). This flow of energy is called Maya. This Maya is the Sushupti which already has been described in Chapter VII. But people generally call this body the Sthoola because they are not able to comprehend what Jeeva is ? It is like this. Take a cloth and spread a plaster of paint on both the sides thickly and dry the same. One who has not seen this process cannot say that there is the cloth inside. To him it is some substance covered with this plaster. Now draw a map of the world on this plastered surface and in this map you again draw the figures of the so called human beings, the so called animals, birds and reptiles and so on. While drawing the picture of a man, you clothe him also, quite distinctly from other beings. You indicate this clothing by some colour which

gives it an appearance of being clothed. But it is not the real cloth material. It is only paint. The real cloth material is underneath the painting; but, if you want to go to this material and understand its reality, you must remove the plaster. When you remove the plaster you don't see any of the paintings. All that you have been doing was only without seeing the real cloth. You were assuming this paint to be the real material. There was no connection between the paintings and the real cloth underneath. It was on the plaster that the colouring matter was painted. If you want to get at the real cloth, you must remove the plaster. You soak this plaster-covered cloth in water and rinse the same; the plaster will disappear and you will get the real cloth material. The figures also will go away. In this example the cloth is like the Sthoola, the plaster is like the Karana, and the figures and other paintings are like the Sookshma. To extend this anology further, the cloth material is like the Jeeva and the plaster is like Maya the energy, and the varied figures on the plaster is like the mind. So, losing sight of the cloth inside the plaster, it is the one represented by the colour-paint that was considered as the real cloth. In the same manner, we consider this body which

is the embodiment of Ahamkar and a product of Maya as the real Sthula. When we know Jeeva the real Sthula, there is nothing else. When the real cloth material is found, then there is no other thing than the cloth. In Sthula there cannot be differences. Differences cannot be called Sthulam. Sthulam, as already said, is the Jeeva, which is the self and this Jeeva in motion is the energy called Sushupthi which is Maya. The Sukshma is the mind which is a product of this Maya. This is the real state of what is called Sthulam, Karanam and Sukshma We are now in Sushupthi. It is because we are in Sushupthi all the experiences that we undergo are only in the nature of dreams. Chapter VII has already dealt with this. It is on account of our dreaming state that these notions of the Sthoolam Karanam and Sukshmam occur. But really there is nothing like these.



CHAPTER 12

Nithyanithya-Viveka.

[Discrimination of Eternity and -Perishableness].

Dis:—Oh Teacher ! Sushupthi is said to be Maya and Maya comes out as energy and appears as this world. But how is it possible for us to find out and separate the self, from this state of affairs ?

Tea:—The self and its Sakti are what are called as Nithya and the Anithya. It can be described only through an anology. Take a cup of water and put some salt in it. The salt is dissolved in the water. If you want to get back the salt you must evaporate this water. If you evaporate the water, the water that we have been seeing is no more there but in its place you see only the salt. In the same manner this Nithyam the self, is merged in the Anithyam the Sakti.

If you want to know the self which is merged in this manner with the Anithya, you must destroy the illusion of this world. In order to evaporate this water and see salt, you needed the aid of fire. The fire acted on both the water and the salt in the cup, and it was only the water that is Anithya that vanished, leaving behind the salt. In the same manner, the self that is Nithya is so mixed up and merged with this so-called world, the Anithya, that people are lead to believe, that the reality is this world They find it impossible to destroy the illusion of this world. In order to find out the reality, you must begin to evaporate this amalgam or the world and self with the aid of knowledge, the inner light or fire within you. Then only we will get at the self.

Dis :— Oh Teacher! How is it possible to evaporate and annihilate this illusion of the world with the aid of knowledge. Pray tell me, how is it to be done ?

Tea :—Are you Nithya or Anithya ?

Dis :—The state of " I " is Anithya.

Tea :—Has it decay ?

Dis :—Yes. This " I " is perishable.

Tea :—If you don't, have this 'I' do you have this world ?

Dis :—No.

Tea :—Where from did this world originate ?

Dis :—It originated from my self.

Tea :—Yes. All that you see around you originated from you. People generally say, my country, my mother, my father, my wife, my son, my caste, my house, my property; and "I" want status; I want honour, I want happiness and so on. But all these affairs including the so-called "I" and "mine" are not permanent. This huge world along with "I" originated from this force called "mind". The "I" which is so mixed up with both good and evil, enemies and friends, is called Ahamkar. For examples you say 'I' climbed up that hill and got down here. So, my body was tired". In this, 'I' did not become tired, but it is the body that became tired. I take another sentence. "My toe struck against a stone and began to bleed and my life seemed to ebb out with the pain". Here also the 'I' is safe but it is the life that is affected "I got frightened at that sound and my mind became confused". Here also, it is not the 'I' that become confused but the "mind". So, in all the above said instances the 'I' is safe, but it is something related to it that is affected. Take another instance. You and a few others were chit-chatting. Just then an intruder comes and abuses you. You get so much ashamed

and come home and say "such and such a person abused me and I felt so small". Here is it your body that felt small or your mind or life ? Here is the 'I' that became so small; not your body or life. This 'I' is the Ahamkara which prides in its own self-conceit. Take another instance. You discuss with another person a certain topic and you gain your point. Then you say "he and I disputed and I defeated him". Here it is the 'I' that is prominent who was the cause of the other man's defeat. Again, you speak like this. "Do you know who 'I' am ? 'I' am a man of status" and so on. This 'I' is called the Proud Ego or Ahamkara; but this Ahamkara is perishable. The 'I' originated only from the mind. The mind originated from Jeeva. This mind is called the Jeeva–Sakti or the energy of life. The Jeeva is the Siva and Siva is the self. The mind is only the Sakti or Siva which is the real self and it is this Sakti that you must concentrate and control. We must know and understand what this Sakti is. We should not waste this energy out-side but must store it inside us, using our knowledge and attain self-realisation. This is what is meant by the discrimination of the Nithya from the Anithya.



CHAPTER 13

The Samsara Vriksha.

(The tree of life)

Dis:- Swamiji ! You said that Deham is Vayu and it is from this that all the other things originate. But I have heard it said that this Deha is the " Anna maya Kosam " and that this Deha is sustained on this Annam (food) and that we can subsist only by eating this Annam (food). But, if, as you say, this Deha is only Vayu, there is no necessity to feed this Vayu with any food.

Tea :—What do you uuderstand by the expression Anna ?

Dis :—Whatever that we take in, especially the food that we eat.

Tea :—Are you sure that you can live only by eating and drinking ?

Dis :—Yes.

Tea :—Has anybody died in this world ?

Dis :—Yes. Many have died.

Tea :—How is it, if, as you say, by taking Anna, people can live, why should they die ?All these people have been eating Anna.Were they not?

Dis :—Yes. They were eating food.

Tea :—How can that be ? How can they die if they were feeding their body with Anna ? But take it from me, people don't take the real Anna. It is only with the real Anna that you can live But you do not know what the real Anna is. Anna is that which gives heat and that is this Vayu, the life energy. For example, when a person dies there is the dead body. Does that dead body eat anything ?

Dis :—No.

Tea :—Why not ?

Dis :—Because Vayu, the energy of life, was not in the process of " Asana " in our body.

Tea :—So what is it in our body that is constantly undergoing the process of " Asana " or Dahana or Pachana ?

Dis :—Vayu.

Tea :—This is the reason why it is said that our body is Anna Mayam (filled up with Anna). The world that we see around is nothing but the energy of this Anna. So what is this world ?

Dis :—The world is the energy of Vayu.

Tea :—So, Anna is nothing but Vayu the energy of life. It is only by consuming this Vayu we could live. That is why it is said that our body is fed and nourished by Anna. So, our aim should be to increase the wealth of this Vayu in us. If we do that we will not die.

Dis :—I have been convinced that this Vayu is our Deham which is the real self in us and it is from this self that the so called universe is projected. But how is it that such a big world is projected from such a small being like us ?

T ea :—It is like this. From a very small seed don't you see a big tree growing out ? Our relationship with the world is similar to this. You have seen a Baniyan tree. This is one of the biggest of the trees in the whole world. Its seed is a very small one, about one-fourth of the size of a mustard seed. It is from such a small seed that a big tree grows up. If there was no seed like that then the tree cannot grow up. The big tree is contained in the small seed. The tree sprouts out from within the core of the kernel splitting the outer shell. After it so sprouts out, both the kernal and the seed are no more there. In the same manner, the core of the kernel in us is our Jeeva and our mind is the tree that grows out of it. The outer shell is the Ahamkara. The mental tree sprouts out

from the core of our Jeeva and spreads out through the outer shell theAhamkara.Wecall it a seed only so long as the core of Jeeva is encased in the outer shell, the Ahamkara. This seed of the baniyan tree is inside its fruit. If from the fruit the seed is taken away you cannot have a tree from the fruit alone because there is no seed in it containing life. Just as the Baniyan tree grows up and bears fruits, our mental tree also grows up and bears fruits. The Baniyan tree puts on its blossoms in between the shootings of two tender leaves. It is here that the blossoms turn into fruits, which fall down and give rise to innumerable other trees. But all the blossoms do not bring forth fruits. About seven-eighths of the blossoms perish. Only about one-eighth bear fruit. Even these fruits do not all become ripe. Before that time they perish in some way or other. They also have the phenomenon of conception and child birth. You have seen the leaves on the Baniyan tree. They are often seen shooting out like twins. It is in between these two tender leaves, as mentioned above, that the buds appear which open out into blossoms. These tender leaves contain a smearing of some reddish juice. The trees contain a whitish sap. With the aid of air the whitish sap from the stem gets

mixed up with the reddish juice of the leaves and the buds are formed. The buds turn into flowers and flowers turn into fruits. In a similar manner our mental tree also functions in the act of procreation, in between two leaves When the secretion of a reddish fluid is begun in human beings the mental tree sends its whitish seeds with the help of Vayu and both mix together and conception takes place. This human fruit gets ripened in about nine or ten months and it also falls on the ground. If this fruit does not contain the seed (the life) we bury it in the ground. But if it contains the seed, we preserve it and it is from this fruit, that another mental tree grows up, which in turn, brings forth its own flowers and fruits and so on. But all human trees don't bring forth fruits. If you are a careful observer you can say with an amount of certainty which flower brought forth which fruit. But since we cannot see the mental flower we cannot say from which flower the child has come out. Similarly there are some trees where the flowers are not seen, but all the same the fruits begin to appear. Such trees put on their flowers during night time and by day break the flowers turn into fruits. You cannot exactly say when they blossom. If there is no darkness the flowers

cannot appear. In the same manner the mental tree through the dark Ahamkara blossoms forth and within a short time the fruits takes shape in the womb. If there is no Ahamkara there cannot any sex act. You cannot say in the human beings which flower brought forth which fruit because the sex act takes place through this Ahamkara. If you destroy a tree you also destroy the chance of an innumerable number of other trees coming into existence. In a similar manner if you destroy this mental tree you also destroy the chance of many other trees coming into existence. This mental tree is known as the Samsara Vriksha(the tree of life).This tree bears fruits. These fruits fall down and become trees and bear fruits and so on the cycle of Procreation goes. This world that we see around us is a growth of the mental tree just like the baniyan tree that grows from the small seed and spreads its branches which firmly get rooted on the earth. It is under this mental tree that Dakshinamoorthy (the lord of the south) the Great Teacher takes his seat.

Dis :—Oh Guru ! We see the Baniyan tree standing on the earth. I see human beings also standing on the earth; I see myself standing on this Universe. Such being the case, how can you

say that the world is in us. Kindly enlighten me on this point.

Tea :—To explain this, I will give you another example. Yon take a pot. Fill it with smoke. Close it and keep it in a room. Can you see the smoke ?

Dis :– No. Tea : –Why not ?

Dis :—Because the smoke is sealed inside the pot.

Tea :—Suppose we close the doors and windows of the room and open the lid of this pot ?

Dis :—The smoke spreads out throughout the room.

Tea :—Then where would the pot appear to be standing ?

Dis :—It will appear to be standing in the smoke.

Tea :—Originally was the smoke inside the pot or the pot inside the smoke ?

Dis :—The smoke was inside the pot.

Tea :—It is like this. So long as the smoke was not let out, it was in the pot; but when it was let out the pot got surrounded with smoke and gave an appearance that the pot was in the smoke. But the truth was that the smoke was in the pot.If there was no smoke inside the pot the smoke could not have spread out, In the same manner, from within you, your mind, just like smoke, spreads outside, and just as the pot was seen to be in the smoke, you also appear to be in this world, which is nothing but a mental

projection, like the smoke from the pot. This mental smoke originated from the fire of Jeeva. If there is no fire, then there could be no smoke. In the same manner, if there is no Jeeva there could be no mind. Not only that. If there is no self, there is no world. When you are sleeping.you don't have a world. That was because your mental smoke had not spread out. When you wake up just as the smoke came out of the pot, your mental energy flows out of you and spreads When you wake up the whole of the details of the world do not present themselves to you all at once. It is you who recount and decipher them one by one. If the mind flows out more and more, you see more and more. In the course of this process the life within you completely burns out, as mental smoke, and your body is longer sustained in the smoke, that came out of you, and you are said to be dead. Then there would be no world. Just as the smoke gradually gets emptied from the pot leaving the pot empty, the life also gradually ebbs out leaving out the corpse behind. This is what is called Sath (essence) going out or the state of death. The Jeeva residing in the bodily pot burns out as a mental smoke. This is really the phenomenon called death.



CHAPTER 14

Dakshinamoorthy

Dis:—Oh! Teacher! You said that mind is the Guru and that mind is the Great VadaVriksha (tree of life) and it is under that tree that the Lord Dakshinamoorthy takes his seat. I pray that this also may be explained to me.

Tea :—That the mind is the guru, and that the mind is the spreading tree of life, will be revealed from the example of the smoke and the pot as mentioned in the previous chapter. So long as the mouth of the pot was closed the smoke was inside it. We could not see the smoke because it was shut up. The smoke does not lose its quality when it was inside the pot. When the lid is opened it is the same smoke that spreads out. You are able to see the smoke only when it is spread out. The smoke in the same whether it was inside or whether it was outside and in the same manner our mind was the same both when it was inside us and also when it got out. This mind, under control, is

the real Guru (master). The SamsaraVriksha is nothing but the growth of the world ·that we see around us. The cause of this growth is our own mind. This mind, situated at the root of this Samsara Vriksha, spreads down to the south. That is why the mind is called Dakshinamoorthy or the lord of South. This mind is the real Guru.

Dis :—It was stated by you, Swamiji, that the real Guru was inside our heart, the Brhu Madhya (middle of the brow). Now you say it is at the root of the Samsara Vriksha. Pray help me out of this confusion.

Tea :--What have you understood by South?

Dis :—If we look at East our right hand side is the South.

Tea : -Which is East?

Dis :—The place from where the Sun rises.

Tea : –This is entirely wrong. Before you came out of your mother's womb had you any notion of the North, East, South and West?

Dis :—No.

Tea :—When did you begin to have an idea about these four quarters or directions?

Dis :—After I was born and when I began to have the power of understanding.

Tea :—If you were not born, will you yourself, have a form?

Dis :—No.

Tea :—If you don't have a form will you have a conception of time, like the begining and end or of space, like North, South, East andWest?

Dis :—No.

Tea :—Not only that, when you are sleeping do you have the above mentioned conceptions of time and space ?

Dis :—No.

Tea :—When did you begin to have it ?

Dis :—Only when I began to feel the " I"

Tea :—So,who is it that had these two conceptions ?

Dis :—The " I "

Tea :—So, it is ' you ' who are having this notion of space. But can you tell me your real North East, South and West ?

Dis :—No.

Tea :—Have you studied in a school ?

Dis :—Yes.

Tea :—Have you seen a world map ?

Dis :—Yes.

Tea :—Which is the North, East, South and West in that map ?

Dis :—The top is the North and the bottom is the South.

Tea :—So which is your top portion ?

Dis :—My head.

Tea :—Yes. The top portion is the North and that

is our head and it is inside this head in the Brhumadhya (middle of the brow) that our mind which is our Guru stays looking South. That is the reason why it is said that our mind is Dakshinamoorthy or the Lord of the South

Dis :—I have now understood what is North and South. Pray tell me which is East and West?

Tea :—East means Purvam which again means "in front of".

Dis :—To say "in front of" is not some substance necessary? Without something how can we say "in front of".

Tea :—If there is no object, we can neither say 'in front of' nor 'at the back of'. But what is it that we always see?

Dis :—We see this world.

Tea :—So, if there is no world, can there be anything?

Dis :—No.

Tea :—Therefore, it is the "front of" the world that we call east. That is the place of origination. Then, from where did this world originate?

Dis :—It is originated from us.

Tea :—From where does the world originate from us?

Dis :—From our Siras (head).

Tea :—If it is originated from the Siras can we see

the world always ?

Dis :—No.

Tea :—Why ? At what time can we not see it ?

Dis :—When we sleep.

Tea :—Then is there any conception of the world ?

Dis :—No.

Tea :—Then what happens ?

Dis :—Then the world remains inside still.

Tea :—What is the reason ?

Dis :—Because our life is controlled within us at that time.

Tea :—When did the world originate ?

Dis :—When I awoke.

Tea :—When you got up from the sleep from where did it come ?

Dis :—From the Jeeva.

Tea :—How did it come out of the Jeeva ?

Dis :—When the Jeeva moves in and out after I woke up.

Tea :—Through which does the Jeeva move at that time ?

Dis :—In and out through the nostrils.

Tea :—When we sleep in which direction does it go ?

Dis :—Through the two cavities just above the palate.

Tea :—Then, when you got up, from which place did Jeeva come out ?

Dis :—From Sushumna, the point at the base of

the nose.

Tea :—When that Jeeva, which moves in and out, goes out completely, what will happen?

Dis :—We become dead.

Tea :—Is there any world for that dead body ?

Dis :—No.

Tea :—Why ?

Dis :—Because there is no Jeeva in it.

Tea :—Then, in what length does that Jeeva move out ?

Dis :—From the base of the nose to the tip of it.

Tea :—Then, from where does the Jeeva go out?

Dis :—From the tip of the nose.

Tea :—If there is no Jeeva at the tip of the nose, is there any world ?

Dis :—No.

Tea :—Then what does it become ?

Dis :—Dead body.

Tea :—Why ?

Dis :—Because there is no Jeeva.

Tea :—Does the world exist at all times when there is Jeeva ?

Dis :—No.

Tea :—Why ?

Dis :—Because the Jeeva is still in its origin, the Sushumna.

Tea :—Does the world exist then ?

Dis :—No.

Tea :—No being can measure this world. But, I will do it now. It is only the length of a thumb But, if the Jeeva goes above the base of the nose, is there any conception of this world ?

Dis :—No.

Tea :—So, the length of this world is identical to the length of the thumb. There is no world beyond the length of the nose. This world is originated from Prakrithi. When this Prakrithi the life energy passes up and down through the passage of the nose, we have the world. The place of origin of that world is the east. In that origin when Prana the sun remains undisturbed the sun rise takes place. That is why it is said that the sun rises in the east. When the sun sets it becomes dark. It is dark because there is no light. That time, when no light emanates from where it ought to have emanated, is called sun set. That is why it is said that the sun sets in the west.

Dis :—How is it ? We see the sun rising in the east and setting in the west.

Tea :—Have you seen the rising of the sun ? From where does it rise ?

Dis :—From the " Akasa ".

Tea :—Have you seen the sun rising from this " Akasa " ?

Dis :—I have only seen the Sun in this so called

Akasa (Skies). But I have not actually seen it rising from it.

Tea :—So, you have not seen the Sun rising. You have heard only of the Sun rise. After Sun rise what do we get ?

Dis :—We get day.

Tea :—What is the proof that we get the day?

Dis :—Because we get light.

Tea :—What is the time now ?

Dis :—Day time.

Tea :—Now have you got light ?

Dis :—Yes.

Tea :—So, if you have got light can you tell me without moving from this place all the articles placed in the other room ?

Dis :—It is impossible to tell that without going there.

Tea :—You have got light. Why are you not able to see that?

Dis :—Because there is the obstruction of the walls.

Tea :—How can this light be obstructed by another thing ? You haven't got the real light. You only think you have got it. It is like this. In the darkness, which you call night, you light a lamp. That lamp will shed its light around according to its power. If the light is a very big one, say for example covering

about ten square miles, then the light cast around will proportionately cover a bigger area around and all objects falling within this area will be seen. But if we hide this light by placing something close to it, then we see only darkness beyond the back of the object with which we hide the light. The reason for this darkness is this. The original state was darkness. In the same darkness a light was lit. When this light was hidden the original darkness occured. In the same manner there is no light now. It is only darkness. Even as the lamp shining in the darkness, there is a light shining in us. When an obstruction is caused we see only darkness, just as we see the darkness when we obstruct the lamp-light. It is true that the sun is really rising in the Akasa. I have told you what that Akasa is in Chapter V. The Sun is our Prana. If we keep this Prana in our Akasa we get the day. The real day is the awakening of the mind which is the Paramathma, and making it shine inside us. With this awakening, the day dawns and the Sun rises and gives its light. The darkness is dispelled. If we get this real sun rise, we can see every thing around us, clear off any obstruction whatsoever. There is no time-sense at this stage. Now we are in darkness (ignorance).

It is in this darkness that we seem to think that we are having the light. The cause of this darkness is the division of the real self into the three qualities, viz. , Satwa, Rajas and Thamas If you merge all these three different qualities into one single steam and concentrate your mind and gaze at the vital point which is the source of all energy you can see Prakasam (light). Then only the Sun is said to have risen in the Akasa (sky) and becomes day. Now the Sun has not risen. After sun rise there won't be darkness.

Dis :—Swamiji ! Kindly look into the skies and see the Sun. What have you to say about this phenomenon ?

Tea :—That is only a reflection of the light within you. The test of it is this. You close your eyes and look at it. You do not see it.

Dis :—No. I don't see it.

Tea :—Why don't you see it when you close your eyes? Was it not shining ?

Dis :—It was not shining as I shut my eyes.

Tea :—So, when do you get the light and the sunshine ?

Dis :—When I open my eyes.

Tea :—So, wherefrom do you get the light and the sunshine ?

Dis :—From my own self.

Tea :—You listen. The Chaitanya (energy) within us has the brightness of millions and millions of the suns similar to this one. But all this brightness gets diminished and disintegrated when the various thoughts, feelings, and volitions arise in us from out of this Chaitanya. The external phonomenon which we call the Sun, is only a reflection of our own energy, seen by us, through this disintegration. This reflected phonomenon is so very bright and dazzling that we are not able to look at it. It is something like this. We look into a mirror. We see without strain all parts of our body reflected therein. Now, hold the mirror against the Sun, and look into it. You will not be able to look into it on account of the dazzling brilliancy of the reflected rays of the so called Sun. You have to close your eyes. In the same manner, the so called outer sun which is so bright and dazzling is only the reflection of our own Prana that has projected out into the void as Ahankara (ego) in a bright globe like formation as described in Chapter X. When we succeed in integrating the flow of our energy into one single steam inward without the same being allowed to scatter and dissipate, we get the real day and sunshine.

Dis :—If this is true then how do we get

the rotation of the night and day ?

Tea :— I have already told you that we are in the darkness. When we shine ourselves in the darkness it is day, and when this shining abates in us, it is night. It is just like this. Light a lamp and keep it at the door. So long as the door remains open the light shines out and reaches as far as it could, but when the door is closed it is all darkness. In the same manner our Prana which is the Sun within us shines out into the void through the door of Ahamkara. This is our so called day. When once we shut this door of Ahamkara and keep back the light, it is the so called night for us. This is the real truth about the so called day and night. These so called day and night are not the real day and night. We are in a state of sleep and the so called day and night are only mere incidental dreams in this sleeping state.



CHAPTER 15

Thrikaalam.

[Time sense i.e. past, present and future].

Dis:—Oh Teacher! You said that when Prana the Sun of life shines in Brhumadhya, the time sense is effaced. But people say that there is the Bhutha (past), the Varthamana (present) and the Bhavi (future) and the events of this world take place in relation to these three time senses. If there are not three senses like these, it is impossible for anything to happen with reference to the time sense (the Past Present, and Future). How can this be?

Tea:—What have you understood by these expressions, Bhutha, Varthamana and Bhavi?

Dis:—Bhutha means that which was over, Varthamana means that which is happening, and Bhavi means that which is to happen.

Tea:—How can that be? Look at this: what is this?

Dis:—That is a book.

Tea:—What am I now going to do?

Dis :—You are on the Bhava (on the move) to touch it.

Tea :—So, what is the time

Dis :—Bhavi.

Tea :—Now what do I do ?

Dis :—You touch and take the book

Tea :—What is this time ?

Dis :—This is Varthamana (present)

Tea :—Now what have I done with this book ?

Dis :—You took it in your hand.

Tea :—What is that time ?

Dis :—Bhootha.

Tea :—So, how do the time stages occur ? Is it in the order of Butham, Varthamanam, Bhavi, or Bhavi, Varthamanam, Bhutham ?

Dis :—It is in the order of Bhavi, Varthamanam and Bhutham.

Tea :—Without any Bhavi can you do anything ?

Dis :—No.

Tea :—Without doing anything, can you see anything ?

Dis :—No.

Tea :—So, can anything which was not seen, heard or known be Bhootha ?

Dis :—No. It cannot be Bhootha.

Tea :—It is like this. Your starting from your home to go over here is the Bhavi. Your actual

and your actual reaching this place is Bhutham Bhavi means a move or a motion. If the Jada (body) has no motion it cannot do anything. If you want to get up you must move your limbs. Without moving your limbs can you get up?

Dis :—No.

Tea :—That is because there was no motion. That which moves is the Vayu, the energy of life. This is the real Bhavi. It is from this Bhavi or the Vayu that the mind originated. This mind is the Varthamanam, and this body is the creation of this mind. This body is the real Bhutha. If there is no Vayu the energy of life which is the real Bhavi and mind, the real Varthamana, there cannot be any procreation. The Bhutha (the body) is a creation of the Varthamana (the mind). This mind is Rajas in quality and as stated above this mind creates the body. The Vayu, the energy of life which is Satwa in quality, preserves this body. When the mind which is Rajas in quality combines with the Vayu which is Satwas, "I", the Ahamkara, is originated. The Bhutha or our body is the very embodiment of this Ahamkara. Bhutha being created in Ahamkara, whatever we see, hear, know or do all Bhuthas. All these are the workings of the mind.

So mind is the work and this work is Varthamanam. The cause or origin of this mind is Vayu. So this Vayu is the Bhavi. If there is no Bhavi, there is neither mind nor Ahamkara. When we are sleeping we don't have any conception of these three tenses. Then our Sakthi energy had not come out. The flow out of the Sakti from within us is the Vayu and it is from this Vayu that all originated. So when the mind is externalised, there is only one time sense and that is Bhavi and no other time sense; when the mind is not externalised but concentrated in the Brhumadhyam this time sense is obliterated. We become self-realised. This self is the Brahmam and the Vayu which is the energy of life is a vibration of this self as Akasa (ether). This energy is variously called Bhavi, Maya, and Sakthi. Since it vibrates from Brahmam itself it is also called Brahmam Maya, Purusha-prakrithi, Siva-Sakti etc. When we take this flow of Sakthi back and merge it with Brahmam, the real self, we attain KAIVALYA (salvation).



CHAPTER 16

Vrithas and Moksha.

[Vows and Salvation].

Dis:—Swamiji ! It is said and seen in Sastras that one will attain Salvation only if we go to temples and perform pujas and observe other religious ceremonies. Pray, tell me the truth about this also.

Tea :—What are these religious ceremonies ?

Dis :—They are fasts like Ekadasi, Sivarathri Pradosha and visits to temples and worshipping there.

Tea :—If the observence of the fast is enough for Mukti (salvation) then any one of these fasts will do. Let it be; But how do you observe these fasts ?

Dis :—Ekadasi fast is observed in the following manner; Get up early morning, take bath, put on the caste mark, repeat Vishnu manthara, go and worship in Vishnu temples, read books like EkadasiMahatmiam.On this day ordinary diet like rice and pulses should not be taken but one can take coconut water and fruits. Then somebody will sleep and somebody will

not in the night time. Pradhosha Vritham is also observed by getting up early in the morning and taking bath and besmearing oneself with sacred ash and wearing Rudraksha beads and reciting hymns on Siva and completely obstaining from eating anything the whole day and taking bath once again in the evening and going to Siva temple to give offerings and partake of the remnants. Sivarathri comes only once in a year. On that day also one should get up early in the morning; take bath and besmear himself with the ash. One should not take any food during day time. He should perform pujas and other ceremonies in Siva Temples and eat the remnants of the offerings One should keep awake the whole night by reading books like Sivapurana.

Tea :—On these days do people perform any other things than these ?

Dis :—Yes. They do all other daily routine of business also.

Tea :—They think if only they make a variation in the matter of food by avoiding rice and taking instead, other sumptuous preparations they will go to heaven. If you would get into heaven by making a variation in the matter of diet and eat only such kinds of food that are not in daily use like wheat etc., all those

who are habitual eaters of wheat and do not eat the food that we eat should certainly go to heaven. It is a pity that people instead of knowing the truth and gaining salvation blindly follow certain customs and ceremonies and ruin themselves. The real significance of Ekadasi fast is this. The meaning of Ekadasi fast is this. The meaning of Ekadasi is to concentrate the energy that flows out through the ten Indriayas and make the same flow inward in one single stream. "Ekam means one" "Dasa" means ten. Ekadasi means making ten into one. In other words it means concentrating the flow and manifestation of energy through the ten Indriyas into one single inward stream. This concentration is attained by detaching the mind from the five external senses like sight, hearing smelling tasting and touching and from the five internal senses like Vak, Pani, Padam, Payu and Upastham and keeping the same under control. This is the Ekadasi fast. The five internal senses as above mentioned are the fountain head of the energy that gets expressed and manifested through the five external senses. This knowledge that comes through these five external senses is really from the energy of life that springs through the five internal senses.

The five external senses function in seeing hearing etc., and the limbs of the body, such as hands and legs, make movements only because we are in a state of Swapna (dream), instead of being in a state of perfect sleep. When we get over these busy dreams and arrive in a state of perfect sleep, which is the perfect state, the ten senses as above mentioned cease to function. These ten senses are not responsible for leading to true knowledge. The mind only is responsible. Ekadasi fast is the focussing of all the vibrations of Vayu or the energy of life, at the Brahma Randhra where-from the mind originates. In this fast the mind remains in its original pristine states

Dis :—O! Teacher! These five organs are known as Jnanendriyas (the five organs of knowledge) and Vak (word), Pani (hand), Padam (leg) Payu (anus) and Upastam (female reproductive organ) are called Karmendriyas (the five organs of action). Now what Swamiji says seems to be quite contradictory.

Tea :—What is the reason for calling skin, eyes nose, ears and mouth the Jnanendriya and the others Karmendriya?

Dis :—Skin, mouth, eye, nose and ear are used for acquiring knowledge by touch, taste, sight, smell and hearing, respectively, and these

are called Jnanendriyas. But, Vak, Pani, Padam Payu, Upastam, being used for actions are called Karmendriyas.

Tea :—What do you mean by Karma ?

Dis :—I have now understood that Karma means a think and that is Vayu and that it is not action as understood by the common people.

Tea :—There can be no knowledge through skin, mouth, eye, nose and ear themselves. They are not responsible for knowledge. They are the doors and windows of this body which is the house. The nose and mouth are the doors and the eyes and ears are the windows for the Karma the life force or the Vishnu the mind to move in and out. Therefore they have no knowledge or responsibility. Besides what do you mean by Vak, Pani, Padam, Payu and Upastam ?

Dis :—They are tongue, hands, legs, anus and the reproductory organ of the female respectively

Tea :—All these are wrong. These are all the tools for work and the places of the work. All living beings have these Nava-dwaras and Panchendriyas. If it has been as you said, these are not seen for men and women. I have already explained what is meant by Navadwara It was said that Linga is not the outlet for urine, but it is the linga of the Iswara and

can be seen by others. They are said to be secret, because they are hidden by clothes, They are not secret because they are hidden. When we were born, we were not hidden. Then these were quite open. These were hidden after four or five years. So, they are not what we now consider them to be. But they are as follows. Vak means sound, and Pani means the four hands of Vishnu, the mind, Samkh, Chakram, Gada and Padmam are taken in these hands. What is the use of Samkh among them ?

Dis :—To make sound.

Tea :—What is the use of the Chakram ?

Dis :—To annihilate the enemies.

Tea :—What is the use of the Gada ?

Dis :—Also to annihilate the enemies.

Tea :—What about the Padma ?

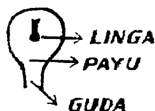
Dis :—It is for decoration.

Tea :—But, these are not the actual pnrposes. To hear sound and make it we have the ear. This is one hand of Vishnu, the Paramatma, the mind. Chakram is that which rotates. That is our eye and that is the mind. As this mind rotates, we see odjects in various ways. Gada means that which vibrates and that is the Vayu the life energy. That which is useful for the movement of the Vayu is the nose and that is

the other hand of Paramatma the Vishnu. When the life energy comes out,theAhankara the lotus originates. When Akshara the self becomes Akasa (ether) it becomes the hridaya-kamala (the lotus of the heart). That is through the mouth. That is another hand of Paramatma, the Vishnu. Pani means the transformation of Paramatma into Manasakthi (the mental energy). This is the fourth hand and thus Paramatma the mind manifests outside. Padam means Swastana (one's own place) Payu means the origin of the spring.Upastam literally means "that which is close to". It means, that which is close to the linga. That linga is called Iswara linga. That remains in our Bruhmadhya. That linga is in the Upasta. That is why it is called Upastam. Upastam means Yoni the place of origin. That origin is not from the urinal outlet of female. It is an outlet for the child to come out from the womb For the child to be in the womb, there must be Sukla and Sronitha, which secrets from the cohabitation of male and female. This Sukla is the Brahmam. This Sukla which is the form of Brahmam enters the womb by cohabitation and comes out in the form of baby. For example, have you gone to any Siva temple ?

Dis :—Yes.

Tea :—What is there in the temple ?
Dis :—There is Siva Lingha.
Tea :—Where is it exactly situated ?
Dis :—In the temple there is a raised platform in which there is a pit in the form of Yoni (female organ) where the linga is installed.
Tea :—Then, where does the linga remain ?
Dis :—In the Yoni.
Tea :—So, Lingam is called Upastam because it remains in the Yoni. Whatever is poured by way of Abhisheka over the Linga the liquid portion of which comes out just like a stream and this part, as seen in the picture, is called Payu and the place from where it goes out is called the Gudam. The place



where this is situated is called Padam. Therefore, Vak, Pani, Padam, Payu, and Upastam are these things. These are the Jnanendriyams. That is, from Padam the place of origin, Vishnu the Paramatma or the mental force comes out with four hands gradually being dripped at the place known as Payu and then rushing out through Guda. When this mental force is reserved and taken back to the place of origin beyond the Guda, we get enlightenment. When we do not allow the mental force to flow out through these four hands it

results in enlightenment. That is why it is called Jnanendriya. As you say, tongue, hand leg, Gudam, and the Urinal outlet are not the Jnanendriya or Karmendriya. These are the tools of work or the place of work. Such a mind which has the inward flow gets at its place of origin. This mind is Vishnu. This Vishnu is in the state of Ananda Sayana. The meaning Ananda Sayana is, being in a state which is above all conceptions of time like begining and end, and space like inside and outside. This state is the merging of the mind with the self, in perfect harmony free from all vibrations. This is the reason for saying that if you observe Ekadasi fast you will reach God Vishnu. It is said that Pradosha falls on the Thrayodasi day (the thirteenth day of either the waning period or waxing period of the moon). The word Thrayodasi means and implies as follows:—

"Thraya" means three, "Dasa" means ten. "Thrayodasi" means and implies metaphysically the unification of the flow of energy through the ten Indriya, in Satwa, Rajas, and Thamas, qualities,and concentrating the same, with Jeeva or the Siva that is inside. The significance of the Siva Rathri is also the unification and concentration of the expressions

of energy in Maya in the form of the three qualities as above said into one single stream and merging the same with Siva, the living essence. This is the truth and significance of these facts and observences. It is incorrect and absurd to say that there is only one Sivarathri (Siva's night) in a year of 365 days. If one night can only be Siva's night then the rest of the time must be day. This cannot be. The days and nights are equal in number. It cannot be that Siva after spending 364 days (inclusive of the night time) enters on his night on the 365th day. People speak of Ekadasi, Pradosha Sivarathri and so many other things without thinking out what these things really signify or knowing the real meaning of what they have read out in the Sastras. All religious observances and practices in the whole world why, the world itself, and all the activities therin have originated, consequent on the externalisation of our mental energy. So, it is desirable to control our mental energy in us and prevent its waste and attained self-realisation. This is salvation. If, according to popular conception, people consider Ekadasi and other fasts, only to be a change in the ordinary routine and eat all sorts of things and waste their energy in other ways they

stand only to lose and suffer much.

Dis :—If this is the truth about fasts and other observences what about the Upavasa (devotion) in temples?

Tea :—You speak of temples and Upavasa. But what are these temples and what are these Upavasas?

Dis :—There are many temples.

Tea :—What are they?

Dis :—Siva temples, Vishnu temples, Ganapathi temples, Subramania temples, Aiyappan temples, Baghavathi temples, and so on. The Upavasa consists of observing fasts as above mentioned and making offerings and other prayers.

Tea :—You spoke of many temples. What are there in these temples?

Dis :—There are the Prathishtas (installations of God heads) there.

Tea :—What did you say are installed there?

Dis :—People make images, and instal them there as Gods.

Tea :—With what are these images made?

Dis :—Metals, stones, and other materials.

Tea :—But what are among the metals and stones specially selected for these Images?

Dis :—Gold, silver, copper, bronze, stone and black marble granite etc. Some make images out of wood also.

Tea :—Who are the persons that make these Gods out of metals, stones and wood ?

Dis :—Goldsmiths, Blacksmiths, carpenters, and other artisans.

Tea :—So who was the first to exist, your gods or those who made these Gods ?

Dis :—God was the first cause.

Tea :—If God was the first cause, how did these artisans dare to make Him. Not only that. If these people do not exist, it looks as if there cannot be any worship of God.

Dis:—It looks as if these people who made these Gods are the first to exist.

Tea :—Do they of their own accord manufacture and prepare these Gods for our worship, or do they do this at the behest of others ?

Dis :—They do not make these Gods of their own accord. It is certain religious-minded men who get these Gods prepaired by the artists and who get them installed in temples with the aid of Brahmins.

Tea :—So it seems that before God came into existence these artists or Brahmins were in existence. You said that Brahmins instal these Gods in temples. How do they do this ?

Dis :—They prepare a paste made out of Ashta Gantham (eight different smelling materials) and fix the image with the aid of this paste

in the sanctum sanctorum of the temple and perform Prana Prathishta (infusing Prana in them) along with the performance of other ceremonies.

Tea :—Does the image know anything about these pujas and other performances ?

Dis :—That it does is my belief.

Tea :—Have you up till now heard, seen or otherwise come to know that any of these images have partaken of the offerings given to them ?

Dis :—I have not heard or seen or come to know of this till now.

Tea :—Can these things speak ?

Dis :—No. They cannot speak.

Tea :—If a piece of wood is God, then this wooden pillar that we see, and the wooden mortar and pestle, that people use to pound rice are also Gods. You must worship them also. The same materials go to form the God as well as the mortar and pestle. So they also should be worshipped. It is one and the same artisan or artist that makes both these things. But why is it that you do not worship these mortar and pestle ?

Dis :—These things are not made after any form.

Tea :—So this form of God was given to these images by the artisans or artists and so is it not these people that deserve our worship ?

Dis :—The artisan only made the above mentioned forms. But these forms got Sakti (energy) only after the necessary Prana-Prathishta (infusing Prana or life) and other ceremonies.

Tea :—Who does all these ?

Dis :—The Brahmins.

Tea :—Then it is enough for us to worship these Brahmins. Why should we worship those images made of wood, stone or any other metal ?

Dis :—Swamiji ! Do you mean to say that these idols have no energy in them whatsoever ?

Tea :—No. Prana Prathishta means infusing, fixing and confirming Prana (life). Prana is a thing which is in us. If such a prana could be imparted to these idols and the same fixed there, then the doner of this Prana is dead. This is the real test of imparting Prana to these idols. Have you ever heard that any body has so died after performing Prana Prathishta ?

Dis —I have not come to know of it, nor even heard of it.

Tea :—Not only that. If really there is a person who could impart his energy to an idol then this man can do much more than this for the welfare of humanity. Many persons die in this world. Death is an event when Prana (life) becomes extinct.

In such cases of death, when prana goes out, this person would do well to infuse some of his prana into the dead bodies and revive all those who have died. Let this be as it is. But if you go to a temple where there is a prana-prathishta what is the thought that is uppermost in you ?

Dis :—I think that the Diety is there.

Tea :—How do you offer your prayers to the Diety and what are your meditations ?

Dis :—I join both my hands before my chest and pray " O ! my God save me," etc.

Tea :—What you do must be wrong. When you entered the temple your conviction was that the image installed there is the God. It is because of this conviction that you went there. Such being the case you ought not to have joined your hands before your chest and prayed " Oh my God save me,"and so on. You ought to have placed your hands on the image and cried " Oh ! Temple God, save me"and so on. But you do not say like this. The reason is this. The God is in you. If there is no God in you there is no God elsewhere. All that you see outside is formed out of the energy that flows out from you. There is no Sakti or power whatsoever in the images. If as you say, there is Prana Prathishta in temples

the images must, without any external help, stand firm with the aid of the energy supposed to have been imparted into them. What you do is to fix the images with cement or with the Ashtagantha paste. Now look at this door. Who made this?

Dis :—The carpenter.

Tea :—Who fixed it there?

Dis :—The mason or the brick layer.

Tea :—How is it fixed there?

Dis :—With the help of bricks, lime and sand.

Tea :—Just as the door made by the carpenter is fixed by a mason with the help of lime and sand; the images made by the artists are fixed by a person who knows how to fix them with cement or ashtagantha. We go and worship these images, thinking that God resides there. It is something like this. One takes some Payasam (a kind of pudding) in the hollow of his hand. He notices some juice oozing down the elbow through the space in between the fingers. He covets this oozing juice and attempts to lick it up. While so doing his palm is turned upside down and all the payasam is spilled on the ground. There is no more of this oozing juice for him to lick for the payasam itself is no more there. He did not take care of the payasam in his hand, but was

concerned only with the oozing juice, with the result, he lost all the payasam without knowing its real taste. If he had taken in the payasam straight away, the juice would not have oozed out, nor the payasam been lost. In the same manner we are not mindful of the God within us but go after these images considering them to be Gods. This is a greave mistake. When the hand was full of payasam the juice was oozing out through the five fingers. Just like this when the God is full in us His energy flows out through the five senses. The concentration of this outgoing energy at its source, the heart, otherwise called as the Brhumadhya, within us, is the real Pranaprathishta. This is also what is known as Panchaprana Prathishta (Installation of five pranas). The kshethra (the real temple) is the place where there is this real pranaprathishta. This Kshethra is our Gathra (body). This has got nine doors. People do not care to know the real state of affairs. They make all sorts of images with stones or metals or wood and fix them on the ground with cement or Ashtagantha paste and foolishly call them Prana Prathishta. They do not know themselves; nor do they realise that they are only wasting away their energy on such absurdities. Except

wasting energy like this they never perform any real upasana in the temple. The meaning of this expression Kshethra-upasana is to take abode within the Kshethra or temple. Kshethra is our body. Upasana or upavasam means to take abode. With whom? With Eswara (God). This is the Union of Jeeva (life energy) with God at the sanctum sanctorum, the Brhumadhya. This is the real Upavasa in the temple or the real devotion.

Dis :—You said that the temple is our Gathra (body)and that this temple has got nine doors. Pray tell me, what are these doors?

Tea :—These doors are what is known by expression "Navadwaras" (nine entrances).

Dis :—These nine entrances are distributed all over the dody. So, is the whole of our body the temple?

Tea :—No; the whole of our body is not the temple. Only a portion of this body is the temple. All the entrances in the body are not included in the expression Nava-Dwara. It is only the nine openings of the temple proper, that are included in the Nava Dwara.

Dis :—Swamiji! What is that part of the body which is called the temple proper?

Tea :—Only the head portion is the temple proper. It is like this. Look at that compound. There

is a temple situated in the Northern corner. The whole compound is not covered by the temple. In the same manner our Jadam(body) is a compound and the top portion of it is the North. That which we see on the north of our body is the temple. That temple is the head. It is for this head there are the nine openings.

Dis :—How is it possible to say that there are nine openings in the head?

Tea :—What do you think the Navadwaras (nine openings) are?

Dis —The nine openings are the two ears, the two eyes, the two nostrils, one mouth, the Urinary tract called lingam and the anus called Gudam.

Tea :—You have stated that out of the Navadwaras, the linga is the urinary tract and Gudam is the anus. But both these openings are situated in the lowest part of our body. The rest of the seven openings are situated in the siras (head). It cannot be that out of the nine openings seven are located in the head and two in the lowest part of the body. Not only that. Linga is a very sacred thing. You say it is the urinary canal. Lingam is the Siva linga. It is not the urinary canal. All creatures have got the Navadwara irrespective of the sex difference. This lingam is installed in the temple. The temple is our head. This temple

is the one that has nine openings. Generally even the so called temples have four main entrances called Gopurams. Passing the gopuram you come to the innner square and then you get into the Namaskaramantapam (worshippers' platform). From this worshippers' platform you can see the sanctum sanctorum. If you open the door of this sanctum sanctorum you can see the image of the diety, the so called Prathishta. In the same manner our nose mouth, ears, and eyes are the four main entrance or gopuras for our temple. All these four openings lead on to the regions about the little tongue which is our Namaskara mantapam. From about these regions there are two small tracts going up to the sanctum sanctorum in our cortex where the vital point or sivalinga is situated. When the energy of life is made to trace upwards you can perceive this point. The double track leading to this point is called the Gudham. It is through this Gudham that vibrations of sound are transmitted. Even in the so called temples you have got a bell at the Namaskara mantapam which is sounded both when you go into the sanctum sanctorum and when you come out of it. Just like that, the Gudham transmits sound either in the form of loud and free external notes or

in the form of low suppressed internal notes. The word gudham itself means that which give sound or word. The upper end of the nostrils and the lower opening of this Gudham meet below the Brhumadhya or point vitus. It is from this station that the etherial sound is transmitted. The proof of this fact is this. Persons without nose cannot speak well. When the sound is produced it is transmitted on to the nostrils and if there is no nose the sound escapes. If there is no nose it prevents this escape and gathers and regulates the vibrations with the result that we can hear the sounds more distinctly. This mechanism is something like the Gramaphone with a horn. You wind the key and set the needle on the plate. You hear the sound. But it is not clear. The reason is this. There must be a horn. If you place that horn, the sound becomes very clear. When there was no horn the sound vibrations were not gathered. When the horn was fixed it gathered and regulated the sound which became so very clear and distinct that even a child can follow it. In the same manner the nose serves the purposes of a horn. So the two upper openings at the little tongue are called Gudham. These two openings along with the two eyes, two nostrils, two ears and one mouth

make up the Navadwara (nine openings). Thus our head is the temple with the nine openings. The lingam is installed in this temple.It is from the base of this lingam or point vitus that sukla the vital fluid is secreted. This place is the Brhumadhya. Sukla is secreted at the base (Moola)of this lingam. Moolam means base or root. If lingam is the urinary canal the semon must be secreted at the root of the urinary canal. But semon is not secreted at the root of the urinary canal. You can find this out if you carefully observe where from you get the actual thrill during sexual cohabitation. It is from Brhumadhya you get the thrill. This topic has been already dealt with in Chapter IV . You have seen some picture representing the idol installed at Rameswaram. This picture is the representation of Sivalinga, held tight with both the arms by Parvathi, to prevent its fall into Pathalam (hell). The idea behind this picture is correct. It is Kundalini Sakthi (the coiled serpent energy) that prevents the deteriouration and wastage of Siva linga in the form of sound vibrations. This Kundalini Sakthi is Parvathi. Besides this at the base of the idol you find it written in Devanagari script the letter "Om". The idea behind this is also correct. Om is the Brahmam

That is Sukla. This Sukla which is of Brahma-swarupa (divine form) is secreted at the base of the Siva linga, encircled by Kundalini Sakti. This vital point is Brhumadhya. This is our real temple and the Prathishta. Without knowing this truth people erect various buildings in various places and installed ideals there in gold, stone or wood, and thinking, that the God resides in these ideals spend all their lives and energy and go to ruin. They never get the benefit of their worship. If they want to get the real benefit of the temple worship, they must instal their Jeeva in their own temple. If any one does so, he soars higher up, and attains the supreme knowledge and self-realisation or salvation. Besides, for what purpose do you worship God? Is it to be one with God or to be separated from Him?

Dis :—To be one with God.

Tea :—With the desire to be one with God, from where do pay your respect after reaching the temple ?

Dis :—I pay respect standing outside the Srikovil and the Garbha-griha (the central place of worship).

Tea :--So, can you enter the central place or the Garbha-griha ?

Dis :—No.

Tea :—With what are the idols placed in it made of ?
Dis :—They are made of stone or wood.
Tea :—We are not allowed to touch the stone which was fashioned by a mason by placing his legs over it. This stone might have been originally lying in a foot path or used by many for stool-side, but when it comes to the temple we can neither enter the place where it is placed nor touch it.
Dis :—When we think of all these, it seems that we have become fools and we are being cheated. Swamiji ! You said that all creatures have got lingams irrespective of sex difference. But in the case of ladies, people don't use the word lingam but they speak of Upastam. What is the siginificance of this ?
Tea :—Oh ! All beings have got both lingam and Upastam. You need not think that lingam is indicative of male organ and Upastam is indicative of female organ. You were thinking that lingam was one of the openings of Navadwara. If that is so, even ladies should have it. You also admitted that Upastam was one of those five inner senses viz. , Vak. Padam, Pani, Payu and Upastam. In that case even males should have Upastam. So both the lingam and upastam are common to both males and females. About lingam I have already told you the real truth.

Upastam means that which is situated nearby i. e. situated near the Siva linga. It is called Yoni. This Yoni is the place of origination. This is also called Sakti Yoni. This Yoni is not the opening through which children are born. To born like this what is the pre-condtion ?

Dis :—There must be pregnancy.

Tea :—What is the cause for pregnancy ?

Dis :—Cohabitation.

Tea :—By mere cohabitation, will there be pregnancy ?

Dis :—There must be semon also.

Tea :—That place which is the originating place of Sukla is called Yoni. This is the meaning of the expression Sakti yoni. The world originates from this Sakti yoni. Sakti means female and therefore it is also called Streeyoni. Jeeva is considered as male. When this Jeeva confines itself in its own puram (habitation) it becomes Purusha and the real significance of the lingha in us becomes revealed. In fact it is only then that we begin to know our linga. This is what is called Purusha Linga. This is the truth about lingam and yoni. Without knowing all these, people consider in their ignorance, the urinary canal of the males and females, as lingam and yoni respectively and the anus as the Gudam. The cause of this

Tea :—With what are the idols placed in it made
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CHAPTER 17

Yogas.

[The different kinds of Yoga].

Dis:—Swamiji! Till now you did not say anything about Yoga. The Sastras say there are different kinds of Yoga and people believe that. I am very eager to know the truth about this also.

Tea :—What are the different kinds of Yoga ?

Dis :—Ashtanga Yogas viz., Karma Yoga, Hatta Yoga, Raja Yoga etc.

Tea :—What is the meaning of the word Yoga ?

Dis :—"Yoga" means union.

Tea :—What ought to be united ?

Dis :—Jeeva and Iswara.

Tea :—How many Jeevas (lives) and how many Iswaras (Gods) have we got ?

Dis :—Only one Iswara (God) and one Jeeva (life).

Tea :—There cannot be different kinds of Yogas for the union of this Iswara and Jeeva. There is

only one kind of Yoga. This Yoga is the union of Jeeva with Iswara. This union was differently named by various teachers. But all mean one and the same thing only. It was stated in Chapter VIII that Karma is only Vayu, the energy of life. Karma Yoga is only taking in the Vayu and making it join with the Akasa in the Brahmarandhra. Hatta Yoga is popularly understood to be union by force. This is wrong. "Ha" is indicative of Nature. "ta" is to close. But closing what? It is closing the energy that comes out from us as Nature. The light is from Nature. This Nature emanates from Surya (sun) which is our real Prana (life). The moon is the manifestation of this prana in the form of mind. Yoga is the blending of this moon, which is the mind with the sun, which is Prana. So Hatta Yoga is indicative of the merging of the moon with the sun. The sun and the moon are the Prana and the Manas or the life and mind. The meaning of Raja Yoga is this. There are two concepts, the Rajas and Yoga. Rajas means Vishnu the mind which is of Rajo Guna. Yoga means union. Chapter IX has given an idea of this mind. Raja Yoga only means the concentration of the mind in Bhrumadhyam which is the place of its own origin. This is the

truth about these different Yogas. When the eight states of mind viz., Kama, Krodha, Lobha Moha, Mada, Mathsarya, Dambha, Asuya combine together and merge these differences it is Yoga. These eight aspects of the mind originate from the vibration of Prakrithi. When we control the vibration of this Prakrithi these eight aspects of thought merge themselves into one with Prakrithi. Then the self is realised. This is what is called Ashtanga Yogam. Not only this. The Jeeva and Iswara are not the two separate entities. They are two aspects of one and the same thing. Iswara is in Brahma-Randhra. The same Iswara is the Jeeva in us, that is constantly in motion. This Jeeva that is in constant motion as Vayu and gets shortened and shortened is called Paramatma. This Paramatma is the mind and this mind is Vishnu, and this Vishnu is the Lord of this universe or Viswambara. All that reflects on this mind is from our Jeeva. If we look into a mirror we see our own image. So also if we look into the mirror of the mind we see the reflections of ourselves. These reflections seen in the mind constitute our ego or Ahankara. When this ego, the Ahankara, is dead, then nothing could be seen. It is because of this Ahankara there came to be the

distinction between Jeeva and Iswara. It is like this. If we dip the end of a stick in running water of a river the water flows on either sides of the stick. The water has not become two. But the flow only seems to have become divided. If we take this stick away the seeming difference in the direction of the flow is no longer there. In the same manner, in the flowing river of the Jeeva, the mind held the stick called Ahankara. Then the flow looked divided as Jeeva and Iswara. If we remove this stick called Ahankara there are no two divisions. There is the union of Jeeva and Iswara. The whole world hangs on this 'I' or Ego. This world is like a conjuror's rope chain. The rope is knotted like the links of a chain. The links as well as the knots that hold them together are all false ones, except the one knot at the end. So long as this end knot is there however much you may pull the rope, neither the links nor the knots would give way. But when once you untie this real knot at the end and pull the rope all the other knots and links will give way. Then you can see the real rope. In the same manner the Karma(Vayu) is the rope. All links and knots are formed by our various thoughts and held tight by the "I" the Ahankara. The world depends upon this Ahankara.

If we untie this knot all the other ties are solved and all differences are wiped out and the self realises the self. All yogas end here. Without knowing all these if you perform all sorts of practices thinking that there are different yogas you will never have the yoga. Acharyas (learned teachers) call this yoga by different names. This is just like calling one and the same thing by different names. In the same manner one and the same Yoga came to be called by different names. Otherwise there are no different Yogas. The real and the only one Yoga is the prevention of the wastage of energy and the concentration and storage of the same in us, revitalising ourselves so as to attain the self. This is the real truth of——YOGA



CHAPTER 18

Chathurvarnam.

[The four principle castes]

Dis:—Swamiji! Among the four castes Brahmins, Kshatriyas, Vysias, and Sudras, more especially among the sudras themselves, there are many sub castes and divisions. Kindly explain to me all about these things also.

Tea:—Who are the Brahmins, Kshatriyas ,Vysias, and Sudras?

Dis :—Brahmins are Nambudiris, Embrandiris, and pattars. Of these Nambudiris are malayala Brahmins, Embrandiris are thulu Brahmins, and Pattars are Canarese and Tamil Brahmins. The Kshsthriyas are the descendant of the Rajas who ruled anciently in race of Sun and Moon. The Vysias are something like the North Indian merchants. All the other Hindus are Sudras.

Tea:—Can you point out a Brahmin?

Dis :—Yes. I can. Tea :—Please do it.

Dis :—The Nambudiris of Malabar.

Tea :—How do you say they are Brahmins ?

Dis :—Because they have got the sacred threads.

Tea :—It is absurd to say all those who wear sacred threads, are Brahmins. The tamil goldsmiths and oil mongers and weavers etc., all wear sacred thread. Are they Brahmins ?

Dis :—No.

Tea :—Why not ? You said all those who have the sacred thread are Brahmins.

Dis :—Whether a person is a Brahmin or not also depends upon his proffession or trade.

Tea :—What is the Brahmins' proffession or trade ?

Dis :—Study of Vedas, performing pujas in temples

Tea :—What is the work of the Kshatriyas ? ≺ etc.

Dis :—Killing bad men and saving good men.

Tea :—The work of Vysias ?

Dis :—Agriculture, commerce, protection of cows

Tea :—The work of Sudras ? ≺ etc.

Dis :—To be the slaves of Brahmins and do menial service for them.

Tea :—In that case if a paraya is given a bath and made clean and taught to repeat vedas and to perform pujas and invested with a sacred thread, will you admit him as a Brahmin ?

Dis :—No. Tea :—Why not ?

Dis :—Because he is a Paraya or low caste.

Tea :—Suppose you had not known him to be a Paraya, would you have taken him for one ?

Dis :—No.

Tea :—Why not ? If there is a separate caste called Brahmin you must be able to pick up them up. Moreover if you were not born could you have the four caste distinctions ? Dis :—No.

Tea :—Then, when the distinctions came ?

Dis :—After my birth.

Tea :—Let it be. When you were sleeping did you have this world and the four distinctions of caste ?

Dis :—No. Tea :—Why ?

Dis :—Then my mind concentrated within me and I have no conception at that time.

Tea :—When did you begin to have all these ?

Dis :—Only when I woke up.

Tea :—When you woke up, from where did you get this notion ?

Dis :—From my mind.

Tea :—There are four different divisions. But they are not as you think them to be. I shall describe that. Is the Brahmin an untouchable ?

Dis :—No.

Tea :—Is Kshatriya or a Vysia untouchable ?

Dis —No.

Tea :—Is Sudra an untouchable ?

Dis :—Yes. He is an untouchable and among them there are other unapproachables also.

Tea :—All these are correct, but not exactly as

you understood. But all these four divisions originated from you. They are Mind, Chitham, Budhi, and Ahankaram. Mind is the Brahmin, Chitham is the Kshathriya, Budhi is the Vysia and Ahankara is the Sudra. The Brahmin is concerned with the Knowledge of Nitya and Anitya. This Knowledge of the Nitya and the Anitya has already been dealt with in Chapter VI and XII. When the mind is able to find out Nitya it is Brahmin. Such a person is a Vydik (a learned pandit). So, it is said the master of Veda is Brahmin. None other except a Brahmin is entitled to this knowledge. Veda means only knowledge. The master of the knowledge is mind. If there is no mind, there is no knowledge. That is why it is said that the author of Veda is the Brahmin. That Brahmin is mind. In the world, Kshatriya has got more reputation and glory than Brahmins. This Kshatriya is the Chittam which is the real glow of life. The occupation of a Kshatriya is to fight out the bad and protect the good. The bad is passions like covetousness, hatred etc., the good is the pure mind. The mind is hindered by these passions from attaining veda or knowledge. The duty of the Kshatriya or the Citham is to fight out and cut off these passions and give the mind perfect peace.

This is the duty of the Kshatriya of protecting the good. The duty of the Vysia, is to trade and look after the economic welfare of the world and also to protect the cows. They are the "Go Rakshakas". "Go" means sound, "Rakshaka" means protector. The protector of sound or the word is the Budhi. The trade and commerce invite a good deal of intellectual attention. The care of the sound and word and the conversation of energy, by not wasting it in the form of words, are the concern and care of the economist, Budhi. The Vysia cultivates the energy, with the aid of Budhi in the Shusumna, and meets all necessary demands without starving the Brahmin, Mind. The mind is fed and preserved. This is the function of Vysia the Budhi. The Sudra is the "I" (Ahankara). It is here you have got so many sub castes. These sub castes are formed on account of the various pursuits that people follow. Some are aristocrats some are title holders, some Chandalas, some paraias etc. These castes are mental determinations. Theiving, cheating, lying, murdering, prostituting, are all pathological states of the mind and are included in the list of Chandala. It is such things that are asked to be kept at a distance. This is the reason why you find

so many grades of castes among the Sudras. In order to become good we are asked to perform " Padaseva "of the Brahmin. The expression Padaseva with reference to the Brahmin means only this. Padam· means place. Seva means serve. The Brahmin is the mind,and the expression ' Padaseva ' means only, serve the mind at its place in the Bhrumadhya. This is the work of Sudra. This is the underlying truth of these castes. All those who boast of as the so called Brahmins arrogating to themselves the privilages of studying the sacred books and ridiculing the so called Sudras and indulging in all deplorable activities are really Chandalas. They are not real Brahmins. The Brahmins are those who have succeeded in conquering, controlling and concentrating their fleeting minds and merging the same with the supreme self the everlasting entity. Similarly all those who call themselves proudly Kshatriyas and in the guise of protecting good people arm themselves with deadly weapons like guns and swords and kill human beings mercilessly are also Chandalas. They are not Kshatriyas. The Kshatriyas are those people who have annihilated all their evil passions by kindling the energy of life within themselves and making the mind strong and

secure. In the same manner, all those who in the name of cow protection, torture innocent beings, like cows, bulls, and buffaloes, by putting them under yoke, and by stealing their milk which is naturally meant for their young ones, and all those who under the pretext of trading, sell all the useful commodities at exhorbitant prices, and cheat others with false weights and measures are also Chandalas. Vysias are those who have control over the sound and who cultivate the energy within as above mentioned. The Sudra are not those persons who do menial service to the so called Brahmins and who drink liquor and eat dead bodies. Such persons are chandalas. But the Sudras are those who really attempt to take the mind and get it merged in the Brahma Randhra wherefrom it started. This is the real service done to the Brahmin. There are no separate four castes or varnas. Karma the Vayu when it spreads out as mind develops four aspects on account of Ahamkara. These aspects are Manas, Chith, Budhi and Ahankara. It is from these four psychological states of mind that everything in the Universehas come into being. There is no creation or caste or birth as Brahmin or Kshatriya or Vysia or Sudra.

The four caste arises from one and concentrates the same itself. Therefore it will be known that there are no castes definitely. All beings around us are our own making but on account of our ignorance we are not able to know that . When we realise the self then there is nothing else. To know ourselves we must leave off all our suicidal pursuits and concentrate our life energy within us. Then only we will realise ourselves. This is called KYVALYA ——or——SALVATION.



CHAPTER 19

Sakthi pooja

[Worship of Bagavathi (goddess) as sakthi.]

Dis:—Swamiji! You condemned drinking liquor in the previous Chapter. But it is said that drinking stimulates intellect and some have really attained supreme knowledge by drinking madyam (liquor). Moreover madyam is also said to be indispensible in the worship of Sakti. If that is the case why should you condemn this drink?

Tea:—Who has attained supreme knowledge by madya panam (drinking liquor)?

Dis:—I have heard that the great poet Thunjan the father of all learning in Kerala have been doing this.

Tea:—Do you say this on mere heresay or on any authentic records?

Dis:—That is what people say.

Tea:—But what kind of "madyam" was he drinking?

Dis :—The ordinary liquors that are available in the country.

Tea :—What are they ?

Dis :—Toddy, Arrack etc.

Tea :—How are these drinks made ?

Dis :—By tapping the cocoanut or palm trees we get toddy and from toddy we make arrack.

Tea :—This drink of your description, the great poet had never taken. He was drinking the madhyam secreted at the top of altogether a different palm. This tree is Siras (head). This madhyam is secreted therein, at the Brhumadhya. The poet was drinking this nectar with the aid of Lambika Mudra. Lambika Mudra is practiced by fixing the gaze towards Brhumadhya and by concentrating the mind thereat and by drinking the nectar that is secreted therefrom through the openings at the root of the little tongue,by placing the tip of the tongue at these openings, and thus get intoxicated with beatitude. It is this kind of wine that the above mentioned great poet was drinking. Without knowing this, people have been scandalising this great soul saying that he was a drunkard,and quoting his precedent and authority, have been drinking toddy arrack and all sorts of intoxicating drinks losing their senses and self respect

and getting into all sorts of scrapes and affrays and committing all sorts of crimes and so on running themselves. You said that in the worship of sakti, madyam is indispensable. That is right. But the truth is this. Sakti is that which originates from us. This Sakti has spread far and wide and people have become practically lost in the same. You must collect back all these sakti (energy) in order to regain and redeem the self. This must be done by Jeeva. This Jeeva therefore devotes itself to sakti and that is why it is said that Siva is worshipping sakti. In plain language, the energy that has gone out, and got muddled up with various things, is redeemed and concentrated by Jeeva in the Bhru Madhyam. This is the real sakti worship. In the act of this concentration the nectar from the Masthaka (brow) flows down and this is consumed by these good people. This is the reason why it is said that Madyam is inevitable for saktipuja. Without knowing this people kill innocent fowls and under the guise of performing sakti puja, throw some flowers on an alter, and make offerings of the carcase of the animals they have killed, and eat these dead bodies and drink sumptuously arrack or toddy and lose all their senses and roll

themselves in filth and dirt. The real sakti-puja is, as what I have stated above. If any body performs the sakti puja in the manner described above, he will be able to drink the nectar within him and enjoy perfect bliss and beatitude and attain supreme knowledge. This madyam is known as Amrith (nectar). The Mahatma mentioned above was drinking this Amrith only.



CHAPTER 20

Matham

[Religion]

Dis:—O, Teacher! It is stated in the world that there are four great religions and people follow the same. How did these religions come into existence ?

Tea :—What are the four great religions ?

Dis :—They are Hinduism, Budhism, Christanity and Mohamedanism.

Tea :—What is your religion ?

Dis :—Hinduism.

Tea :—What is the proof ?

Dis :—I worship Iswara (God) and do all other rituals.

Tea :—Do you now mean to say that you have been worshipping Iswara (God)?

Dis :—If the worship of Iswara is as what swamiji described I have not worshipped Him.

Tea :—Then can you call yourself a Hindu, when you have not worshipped God ?

Dis :—No.

Tea :—That there are different religions in this world is nothing but madness. There is only one religion and that is to use the Sanskrit phraseology Indu Matham (faith). This Indu faith is the 'religion of God. So except this God's religion, there is no other religions in this world. The word Indu means moon. Religion means a system of faith. Moon is the mind. Fixing the mind in God who is the essence of life, is the true and only religion. If any body should do this,then he is a follower of Indu religion. Without doing this if any body says I am a Hindu, Christian, Budhist, or a Muslim it is no good. They are of no religion. For example an un-approchable Nayadi can get himself converted into Islam and he becomes an approachable person. But what does he know of Islam. ? He knows how to repeat two or three words like Allahu, Bismilla etc. He does not bother himself to study the truth of the religion. In the same manner there are persons going about without knowing the significance of the so called Hinduism Budhism and Christianity. But there are no different religions. At a time when people were ignorant a great Teacher by name Budha came and he discovered the truth about God and preached about the religion of God.

After him people called his teachings Budhism. If his name had been Sukra, the religion would have been called Sukranism. In the same manner at different times great teachers by name Christ and Muhamad came. They preached only the religion of God and taught mankind how to follow the correct path. After then their teachings came to be known as two separate religions, Christianity and Mohamadanism. The naming of these religions are relative to the names of their founders. Suppose Christ was called George or Mohamed Sheick what would have people called these religions ?

Dis :—Georgism and Sheickism.

Tea :—Then could have these religions Christianity and Mohamadanism existed ?

Dis :—No.

Tea :—So what is the religion established by these great men ?

Dis :—The religion of God.

Tea :—So how many religions are there ?

Dis :—Only one religion and that is the religion of God.

Tea :—Except this one religion of God there are no other religions. Losing sight of this truth people began to build various structures and installed various kinds of idols therin and

foolishly calling these idols Gods began to perform Nara Bali (human sacrifice) Kukuda Bali (cock sacrifice) and so on all sorts of atrocities. When such atrocities were being comitted to wean these people from perdition the above mentioned Mahatmas came up. Being persons who have attained realization, they were able to get at the truth. They have condemned all these forms of worships and have stressed the necessity of looking inward for a solution of the problem of this world and their teachings in essence are the attainment of the kingdom of happiness within us. All the prophets in this world follow one and the same path and that is the innerpath which I have shown to you. This is the truth.



CHAPTER 21

Mahavakyams

[Chathur vakyam or the four great sentences from vedas].

Dis :—Swamiji ! People say that Brahmopadesam is necessary for Moksha (Salvation) and that this Brahmopadesam is the famous Chathur Vakyam (the great four sayings). In Chapter IV there is already a reference about these; but kindly enlighten me as to what these expressions really mean.

Tea :—What are the four great sayings ?

Dis :—They are Prajnanam Brahmam, Aham Brahmasmi, Thatwamasi and Ayam Atma Brahmam.

Tea :—What is it to be done with these four sayings ?

Dis :—We must contemplate over these four sayings and recite them.

Tea :—What have you understood by these expressions ?

Dis :—Prajnanam Brahmam means that Brahmam is the knowledge manifested outside. Aham Brahmasmi means I become Brahmam. Thatwamasi means that becomes you. Ayam Atma Brahmam means this is Atma which is Brahmam. This is now I have understood these expressions.

Tea :—If by reapeating and contemplating over these expressions you are going to get salvation then by mearly repeating the expressions " Sugar is sweet; it is good to eat; it is white etc. . One must be also getting the taste of sugar in his mouth and experience of eating the same. But however much you may repeat these expressions and think over the same your thoughts will never materialise into sugar or you will have any idea of sugar.

Dis :—That is so. We must actually eat it. Then only we will be able to know all about it.

Tea :—In the same manner by simply contemplating over these great sayings you won't be able to know Brahmam. Not only that. The meanings that you give for these sayings are incorrect. Prajnanam Brahmam means that factor which is the manifestation of the knowledge in us. It is this factor that knows or interprets all that we see or hear or smell or taste or feel. It has been already said that it is

not the five senses that know or interprets. It is some thing else that knows. This knowing factor is the mind. This mind or the knowledge is disintegrated and distraced in a number of ways. Prajnanam Brahmam is the collection and integration of this knowledge inside. When we collect and concentrate all the outflowing energy inside us there is no perception of anything that is outside. Even the expression Prajnanam Brahmam gets obliterated. There is nothing for you then to recite or contemplate. Aham Brahmasmi means this only. The sound Akaram or " A " indicates the void and the sound " Ham " indicates nature. The expression Aham Brahmasmi indicates that state when the flow of energy as nature is conquered and centred inside. In this state also there is no perception of anything outside. There is nothing for you to repeat or contemplate. Thatwamasi is this. " Thath " is indicative of Brahmam, "Thwam is indicative of the energy that comes out of it as " you ". Thatwamasi is indicative of the state where this " you " that comes out from Thath the Brahmam or truth is merged with the Brahmam itself. In this state also there is no perception of anything whatsoever, much less of this particular expression for us to

repeat or contemplate. The expression Ayam Athma Brahmam also means the merging of the energy that flows out with the inner Atman so as to become one with it. In this stage also there is nothing else. There is nothing to repeat or contemplate even. These expressions are not meant for repetition or contemplation for the purpose of getting Moksha. They are meant only to describe the state of Brahmam. There is also another expression describing the state of Brahmam. It is Brahmajothiraham. This expression also indicates that Brahmam is the Jothis, the eternal light, and it shines out in the void as " ham " the prakrithi (nature). Brahmajothiraham is that state where this light is not exhausted in the form of nature outside but is made to shine inside eternally transcending all conceptions of time and space. This is the state where the self, the Brahmam alone exists. It is this state that is known as Brahmam is Sath (real), and Jagath is mithya (world is unreal). Instead of finding our this truth and collecting and controlling the energy that wastes itself out from us what is the use of repeating all these and of setting up the Thrimurthi (three Gods) and worshipping them or by observing fasts or other kinds of

penances and getting ruined in health ? What is also the use of sacrificing innocent animals or preferring rituals where you eat the dead bodies of other animals and drink intoxicating liquor like toddy and arrack in the name of the worship of Gods ? Again what is the use going to (Kasi) Benares or Rameswara undergoing all sorts of privations and sufferings and dipping yourself in dirty waters and getting all sorts of ailments of the body ? By doing all these your Jeeva (life) is only going down and not up. If you want it to go up and realise the self you must have control of your energy and prevent its waste. You must get the same concentrated within you and merge it with the self. Without doing this there is no other hope.



Chapter 22

Shadadharas and Brahmanandam

[Six chief Positions of mind & jeeva, and the eternal Bliss].

Dis:—O Teacher ! You have not explained what the Shadadharas(six centres of existence) are. People say that realization is attained by taking our Jeeva step by step through these various centres and finally getting it absorbed in the Brahmarandhra. I earnestly pray that the truth about this also may be fully explained.

ea :—What do you mean by Shadadhara ?

is :—The Shadadharas are 1. Muladhara 2. Swathishtana 3. Manipuraka 4. Anahatha 5. Visudhi and 6. Ajna.

Tea :—Where are they situated ?

Dis :—Muladhara lies in the lower pelvic regions. It is the anus region. Swadhishtana lies just at the root of the urethra. Manipuraka lies touching the navel. Anahatha lies about the middle of the chest. Visudhi lies at the pit of the throat and Ajna lies between the eye-brows.

Tea :—How are they located in their respective regions in the body ? Have you any idea ?

Dis :—They are the regular steps one above the other, and I think that the Jeeva has to traverse all these steps before it reaches the Brahma Randhra.

Tea :—Which is the bottom most one ?

Dis :—It is the Muladhara.

Tea :—Where is this Muladhara ?

Dis :—It is at our backside and is the anus region. Since it is the bottom most and supports the rest it is called Muladhara.

Tea :—Now tell me whether our life is inside us or outside us ?

Dis :—It is inside us.

Tea :—How is it possible to take the Prana (life energy) inside through anus when it already exists inside ? Supposing what you say is correct, i.e. anus is the Muladhara and it is through this that Jeeva is to be taken to the Muladhara, is it possible to take the Jeeva up

through anus without letting it out first ?

Dis :—It is not possible.

Tea :—If the Jeeva inside is let out, what will happen ?

Dis :—It will become a dead body.

Tea :—Then, can you say that anus is the Muladhara ?

Dis :—No.

Tea :—You said that all the Adharas remain step by step and that Prana should go step by step and reach Brahma Randhra. Let us take an instance to prove that the Adharas do not remain step by step as you have said. Suppose we are walking alone through a solitary place and we hear suddenly a gun shot or any other big sound, what will happen to our Jeeva ?

Dis :—Then, our Jeeva suddenly goes up.

Tea :—From where does it go up ? Is it from the innerside or outerside ?

Dis :—From our innerside.

Tea :—When our Jeeva which is inside us goes up suddenly, in what state will we be ?

Dis :—We will be unconcious.

Tea :—What is the reason ?

Dis :—Because the Jeeva has gone up.

Tea :—If there are six adharas, as you said, then when the Jeeva goes up as we have seen in the above instance, no such adharas are found. If there is any, the Jeeva might have opened it.

That also did not happen. Further, when we sleep our Jeeva moves up and down in us. That is called Sameerana, about which we have explained in Chapter I. That Sameerana is the force that moves up and down and strikes at the Brahma Randhra. Then also we do not find the six Adharas existing step by step. Besides this, what do you understand by the expression Mula ?

Dis :—Mula is nothing but the root.

Tea :—If that is so which is our root ?

Dis :—It is the anus region through which we pass all dirty matters.

Tea :—This is nonsense. Mula is the root. Therefore it should be the first to appear. It is impossible to say that the opening which you mentioned could be the root or the foundation or the support of our body. There is no being or creation which develops life and limb from that opening. Even when a woman gives birth to a child what is it that comes out first ? Is it the anus portion of the child's body or the head portion of the child's body ?

Dis :—It is the head portion.

Tea :—If the anus is the starting point, then do you not expect that it should appear first from the mother's womb at child birth ? Muladhara must be the root or foundation of our life.

Life should develop from the root only. So Muladhara should be our head from where life really starts. Moreover even when we draw a picture where from do we naturally start ?

Dis :—We draw the head first.

Tea :—Then what do you think to be the starting point or support ?

Dis :—It is the head. There is no doubt about it.

Tea :—Now tell me where does a tree stand ?

Dis :—On the earth.

Tea :—From where does the tree originate ?

Dis :—From the seed.

Tea :—From which part of the seed does it sprout ?

Dis :—From the face.

Tea :—Does this face remain at the top or at the bottom ?

Dis :—At the top.

Tea :—Then, which is the place of origination for all the creatures in the world ?

Dis :—The top portion.

Tea :—How does the tree that we have explained above absorb water and other nourishments ?

Dis :—With the root.

Tea :—Instead of supplying the food and drink at the bottom if you supply them at the branches will it be of any use for the growth of the tree ?

Dis :—No. It won't be of any use for the growth of the tree.

Tea :—Why not ?

Dis :—Because the food and water are not supplied at the root.

Tea :—So how does a tree absorb its food and drink?

Dis :—Through its roots.

Tea :—Can we take any food or drink through the anus region which you say is the root?

Dis :—It is not possible.

Tea :—If the anus is our root should it not be that we draw our nourishments through that opening?

Dis :—It should be so. Perhaps this opening is not the Muladhara and that may be the reason why we are not able to take food through the same.

Tea:—How do we take our food?

Dis :—We take our food through our mouth situated in the head, the root of our body.

Tea :—Mula with reference to a plant is its root from which the seedling comes out, and with reference to us it is our head. This head is the topmost part of our body. The source of all development of life is this head. It is in this head that all the Shadadharas are situated. The expression Muladhara can be divided into two concepts viz., Mula and Adhara, Mula means origin and Adhara means base or support. Muladharam means the place from where things originate. This place is the mind the support of all states of feeling and existence.

Suppose there is no life in a body what would it be ?

Dis :—It would be a corpse.

Tea :—Can a corpse have any of these states ?

Dis :—No.

Tea :—What is the reason ?

Dis :—Because it is lifeless.

Tea :—For the lifeless, is there any Adhara or world ?

Dis :—There is none for a lifeless body.

Tea :—Can one with life always have all these states ?

Dis :—No, we cannot have. While sleeping one cannot see anything or have any feeling.

Tea :—When can a living body have feelings ?

Dis :—Only when he is awake.

Tea :—What was the change in him ?

Dis :—There arose a feeling of self or Ahankara.

Tea :—Where from this Ahankara arose ?

Dis :—From the mind.

Tea :—So jeeva (the life), Manas(the mind), and Ahankaram (the lower self) are within all people. Of these Ahankara alone has three states of existence. They are 1. Jagrat (being wakeful), 2. Sushupthi, (being dead asleep) and 3. Swapna (being in dreams). In the 7th chapter this topic was dealt with. These three states belong to Ahankara and are the same as the experience now felt by us. In fact,

their order is as Swapna (dreaming state), Sushupthi (sleeping state), and Jagrat(waking state). The dead sleep is between the dreaming state and the waking state. But people feel that the state of dead sleep comes first, then the state of dreams, and after that the state of wakefulness. These three states belong to Ahankara as already stated. The so called waking state of Ahankara is felt by the mind. During the sleeping state of the Ahankara the mind is at perfect rest and ceases to work. During the dreaming state of Ahankara the mind recollects the deed done by it or the things proposed to be done. There is yet a fourth state of life. This is the state when Ahankara does not have the above mentioned three states but gets merged with the mind itself, wherefrom it took its origin. That is the starting point. This getting merged is called the Muladhara. When Ahankara goes back to its place of origin then there is no conception of a world outside. There is no factor to establish or discriminate things because the Ahankara was merging itself with the mind. This state of mind is analogus to that of Swapna and the same is known as Muladhara.

The expression Swathishtanam means once

own place. Swa plus athisthana, Swa means one's own and Athishtanam means original place. When Ahankara is absorbed into the mind completely then the mind has no work. This state is Sushupthi or a deep sleep. The mind does not think over anything. The entry of Ahankara into this state is similar to the entry of a man into a small room after walking for a long time in the mid-day sun. There is little light in the small room and the man will not be able to make out the things there. Ahankara when it has entered into the mind cannot have any conception of the world outside. This is the dead sleep of the mind and this state is called Swathishtanam.

Manipuraka is the fullness of mind. Mani is the mind, Puraka is filling. In this state, the mind is full in itself with the life and nothing else. This state is similar to the experience of a man who after walking in the mid-day sun entered a room. At first he does not see anything. After a time he is able to see things there with the aid of the light prevailing there. The mind when it enters into its own place at first finds darkness. Afterwards it gradually begins to see things in its own light. At this state the mind can.see all kinds of existence. This is the real wakefulness of the mind.

This is called Manipuraka.

Anahata is that where the mind that was active like fire is cooled down and completely, absorbed into Jeeva. Ana means the fire hatam means destruction. Anahatam means the destruction of fire or mental activity. This is the time of rest for Jeeva (life). Then it comes as dreaming state for Jeeva. When the glowing mind unites itself as one with Jeeva the effect produced is indescribable. It is all one illumination the varied activities of life ceasing to be manifested. This state is known Anahata.

Visudhi is that state of mind in which nothing is known to the Jeeva and mind. 'V' means distinction i. e, knowledge. Sudhi means purification i. e. pure knowledge. It is the state of Sivam where both the mind and life has coalesced in perfect harmony. This is the state of dead asleep for Jeeva (life). Visudhi means purified. This is the stage where the sin of mind perish and life becomes purified and sublime.

Ajna is that state where the life is no more dead asleep in a state of sublimity. It is the state of real wakefullness to life. It is the state of Brahmananda (eternal bliss). This state is indescribable. It is like the taste of

sweetmeats which only the person who has tasted can understand. Thus this bliss is only enjoyable and not describable but it can be understood. All beings enjoy this bliss at a time when they pilfer a certain treasure of theirs. This treasure, they have to store if they want to live and enjoy but they pilfer and waste the same. Just at the time when this treasure is touched you experience a certain thrill of happiness which is indescribable. This thrill is nothing but Brahmananda.

Dis :—Oh! Guru! Will any one destroy a certain thing by pilfering it when he has to exist on the same ?

Tea :—Yes. All the beings in this world pilfer and waste this treasure on which they can live for ever. It is only by pilfering and destroying this treasure that people die. You may ask me how this is so. All beings desire for sexual intercourse. The mind is never more concentrated than when it is engaged in this. All the five senses give their full co-operation. The mind is centred inside and move along with Jeeva in upward and downward flow. In this manipulation Jeeva passes through Brahmarandra and touches the point vitus. Immediately there is a flash and thrill. This is Brahmananda accompanied by the seminal

discharge from this point vitus. Can this thrill of happiness be described ?

Dis :—No.

Tea :—This bliss is no way less than Brahmananda. It is Brahmananda itself. The vital fluid is the essence of Brahmam. In a twinkle of moment when Jeeva touches the point vitus, the source of this fluid, you become rapturous. This is the eternal bliss. That is why it is said that every creation comes out of Anandam (happiness). If you store this treasure within you in complete celebacy you can have everlasting bliss. Without bestowing any thought people pilfer and waste this nectar on which the mortality or immortality of life depends. They crave for a momentary happiness and loose the prospect of everlasting happiness. They destroy themselves. Oh! Disciple, if one strives to obtain eternal bliss by safeguarding this vital treasure and practice the art of manipulating Jeeva in upward and downward flow within him and making the Jeeva absorbed at that Vital point, he can live in eternal happiness for ever. This is the state of Brahmanandam. People without knowing this and without any effort to know, let this energy flow out in various ways and perish themselves in the illusory objects. But people

say that one must know oneself. Yet, nobody acts to it. If one wants to know oneself, he must look towards the self only. Without doing this, if one looks to other things, he will never know the self, but will perish consequently. Therefore, we pray that all the creatures in the world should attain self-realization and become blissful by concentrating ones own energy in oneself, and allowing it to be fused with Sukla the Brahmam.





"Chidambaravasam Akhandameesam
Sadasivamsam Manujavataram
Sadasivanandam Asseshakama
Sada Pradadharam Aham Bhajami".

"I pray the Lord Sivananda, whose seat is in the 'sky of knowledge', who is the ruler of the universe, a part and parcel of Sadasiva, the Avatara (incarnation) of Man, and who fulfils the desires of all."

"Thonneelaho Gurukadakshamatinnumelay
Onnum Maha Durita Vankadalekkadappan
Vannichchidatte Guruvin kazhalevanum kai-
Vannettidatte Purusharttha Chatushkamel-
lam".

"There is no better means to cross the ocean of sufferings than the blessings of the Guru. Therefore it is incumbent upon everybody to give obeisance to the Guru and as a result attain the Purusharthas - Dharma, Arttha, Kama and Moksha."



ESSENTIAL MESSAGES

WAY TO BETTERMENT

He who corrects himself for his errors without caring for other's mistakes and avoids such faults carefully is a perfect man. His belief should be in " One ". He is a true man who follows the religion of ISWARA.

DESCRIPTION OF SIDHA VIDYA

The Jiva that exists in us and flows down towards the outside should be checked and made to traverse upwards always. It should not be let out but made to travel up and down inside. By this practice the Brahmarandhra in us gets forced open and the Jiva gets settled there. This practice is called SIDHA VIDYA.

Particular care should be taken when one begins to get experience of Sidhavidya. At this stage there will be many changes in ones discretion. Anything done according to the change will result in serious consequences. Hence at this stage one should resort to absolute silence abandoning everything. Those who have attained this stage should at all events be made to observe silence.



Religion.

At the beginning there was no religion at all. Truth, Equity, Honour, Unity, Protection of the pious, fraternity, observence of Dharma etc., were the main principles with which mankind lived their life at the very outset with one caste and one God. Afterwards step by step they improved in civilisation with which the sense of haughtiness characteristic of each country took root and gradually strengthened. This resulted in their friction among themselves which caused the origin of caste. This racial difference grew in strength and created racial struggle. At last every race had a chief according to whims and fancies the various religions were formed.

When what is called religion appears, truth gets vanishes. Never can truth and religion exist side by side. Whenever the sense of differentiation in religion as one's own and that of another comes, there is a split which split undermines the truth. Then one gets tempted to do anything and everything for the upkeep of his religion. Hence there can be no truth, no equity, no sense of